This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

+ *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
+ *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
+ *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
+ *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at `http://books.google.com/`

600091139T

THE LAST WEEK

OR

THINGS WHICH MUST SHORTLY COME TO PASS:

AS REVEALED IN THE SEVEN-SEALED BOOK OF THE SECRET COUNSELS OF GOD.

(Dan. ix. 27; Rev. i. 1; v. 1.)

COMPILED BY C. P. O.

"WATCHMAN! WHAT OF THE NIGHT?"
"THE MORNING COMETH:
AND ALSO THE NIGHT." [preceding—i.e. the eve of the Day.]
Isa. xxi. 11, 12 (Matt. xiv. 25).

"THE NIGHT IS FAR SPENT,
THE DAY IS AT HAND:
LET US THEREFORE CAST OFF THE WORKS OF DARKNESS,
AND LET US PUT ON THE ARMOUR OF LIGHT."
Rom. xiii. 12.

BIBLIOTHECA BODLEIANA

LONDON:
S. W. PARTRIDGE AND CO., 9, PATERNOSTER ROW.
1867.

101. f. 121.

NELSON AND CO., PRINTERS,
OXFORD ARMS PASSAGE, ST. PAUL'S,
LONDON.

SCRIPTURES

RELATING TO

THE SECOND ADVENT

OF

THE TRUE MESSIAH

OF THE JEWS

(Isa. iv. 25, 26),

AND

THE KING OF NATIONS

(Rev. xv. 3, margin);

ALMIGHTY IN HEAVEN AND ON EARTH

(Matt. xxviii. 18),

WHOSE WORKS ARE GREAT AND MARVELLOUS,

HIS WAYS JUST AND TRUE.

(Rev. xv. 3.)

PREFACE.

THE purpose of this humble attempt is to gather out from The Book given to us, what is there revealed directly bearing upon the Events of the Last Week of the Prophecy of Daniel, to be enacted during the latest phase of the Fourth Gentile Power, when the completed Image of Nebuchadnezzar's Vision stands upon its "feet of iron and clay:"—that is, the Seven years during which the Jewish *Nation* becomes again the subject of the Divine dealing in a conspicuous and active manner:—Events which will concern the Gentile nations also, and will shake to the foundation every edifice of man's building in the spiritual, religious, moral, and political world, and utterly burn up the wood and hay and stubble; when the refined gold alone will remain, though trampled under foot, and will afterwards shine forth to the praise of The Refiner; and when many will be "saved yet so as by fire," having *then* to begin the works which shall "follow them," and to "lay up treasure in the heavens." To those who in such momentous times fear to lean upon an "arm of flesh," and desire to be built upon The Rock of Which the Written Word testifies, the addition of more than the briefest words of reference, or comparison, or elucidation,—and these merely connecting the various parts of Scripture,—would be a hindrance; and would add to the book not value but an element of weakness. Hence its style is unavoidably somewhat abrupt.

These pages contain, therefore, little more than the very words of Scripture:—and the teaching of those Scriptures, as understood by

many of the principal searchers into the foretellings and foreshadowings, relating to the Gospel times,—(which things the Angels desire to look into: 1 Pet. i. 3-5-12)—is briefly indicated in the *arrangement* of the texts. The few texts which are not written out, nor yet have a summary given in other words of their import, but are merely referred to by their chapter and verse, are not *essential* to the subject; they are added as being thought to throw light on the meaning of the passage given in full; or it may be only as suggestions for further sinkings of thought into the yet unfathomed treasury of Revelation concerning the mercies and glories of The Coming Reign of Christ.

This collection of Scriptures, it should be understood, is not calculated nor intended to be a substitute for the few valuable and learned *expositions* of the Prophecies; and of the doctrines which will be specially points of assault in the final contest between Truth and Falsehood; between Christ and His word, and Anti-christ and his denials and pretensions: it is but hoped that it may help towards a more familiar knowledge of what is taught in The Book of God, for the preservation and consolation of those Christians who are but now awakening to the importance of this knowledge, in a time when events *may* be hurrying us of the present generation upon the very days of the literal and personal Usurper of The Kingdom of the world. Being in some degree classified, the passages given may be useful to unfamiliar readers. Their intention is to help, if possible, in discerning the Signs of the Times, not to uphold any arbitrary theory; for which reason the classification is very general. One consideration is to be borne in mind, that many Prophecies of The Scripture have a mystical and partial fulfilment, to be followed by a literal and full accomplishment, literal both as to time and to event; and that, in accordance with this plan, the works of Antichrist have

been, in a subtle and incomplete manner, already performed by forerunners, or types, and by Anti-christian *systems:* but at the appointed Hour, he will come, a man, a real person; and that he is to be an all but universal ruler is made apparent by the "nations, kindreds, and tongues" who serve him. The Character and Work which should reveal The Word Incarnate, were indicated, or were marked in strong lines, from the Promise in Eden at the hour of Man's Fall, on through the Patriarchal Age, and in the Levitical types, and finally in the glowing God-breathed words of the Prophets: and as The Christ in His life and deeds gathered up the threads of Prophecy, so will the Personal Antichrist take up the unfinished realisation of *his* foretold characteristics, and will develop them in himself, until every word has its counterpart in existing fact and history. Therefore the means of recognising him, when he shall appear, are the same which enabled the devout to recognise Christ at His First Advent, and which have shown to us the Anti-christian *systems;* namely, the diligent searching (Acts xvii. 11) of the Sacred Records under the enlightening guidance and restraint of The Holy Spirit Who gave forth those Scriptures, which testify of Jesus Christ and of the words and actions of opposition to be looked for in the fully developed Antichrist.

It has been thought, too, that with the foretellings of The Scriptures on a subject of such vital moment to the Church, and to every individual who has heard The Name of Christ, there should be added some passages exhibiting the True Faith in those points especially which will be assailed by the Usurper and Destroyer and by his agents,—as the Atonement, and the Resurrection of the body;—sound words of doctrine which were Written to confirm the faith, and build up the steadfastness and joy of the believer in Jesus;—to add in fact the exhorting and comforting which are blended with these

foretellings to enable the Christian to obey The Saviour's command, which is also His benediction,—"Let not your heart be troubled, neither let it be afraid!" in view of the approaching "perplexity" and "distress," and the "abounding of iniquity which shall cause the love of many to become cold," and extinguish faith, according to the word of The Lord,—"When The Son of Man Cometh shall He find faith on the earth?" Luke xviii. 8.

Many promises to the Jews of safety and freedom in their Land, *never* to be disturbed,—made before the Roman occupation,—are in "the Prophets;" and point to a Time subsequent to these present "times of the Gentiles,"—that is, to "the Times of Refreshing from The Presence of The Lord," and of "the Restitution of all things,"—the "Jubile:"—such promises were in part fulfilled on the return from the seventy years' captivity in Babylon, but not wholly and not permanently, because The Head-Stone (Gen. xlix. 24; Ps. cxviii. 22-24; Zech. iv. 7; iii. 9, &c.) was wanting, The True Inheritor of all the Promises, in whom they are "Yea" and "in Him Amen" (2 Cor. i. 20); and when He *had* taken His Visible Form, the Jewish Church refused to be built up into Him,—The True Apex of the Pyramidal body as well as its Foundation (Matt. xxi. 42; Eph. ii. 20 (1 Cor. iii. 11; Isa. xxviii. 16)-22). For His Return now the Promises wait, that in Him they may be fulfilled. A spiritual fulfilment is given in this present Age, to those who have "the Earnest of The Spirit," who are called with a Heavenly Calling, not of one Nation but out of all nations, The Church of the First-born which is the inheritor of the *New* Earth in the Everlasting Age. Yet, in a material sense also,—*in their Land*,—these gifts of abundance of peace and prosperity were promised to Abraham's seed; and we look for every word to be accomplished manifestly on the *redeemed* earth, in the Millennial Period, when the Chosen *Nation* shall receive and

obey The Spirit "shed forth," acknowledging The Redeemer of Whom He testifies. Then will Israel experience the *Earnest* of a perfected *Earthly* glory, in like manner as The Church now tastes the *Earnest* of the *Heavenly* Glory; glories to be combined and manifested in perfection when the Heavenly Jerusalem descends upon the New Earth.

Some of the texts show the *manner* of The Lord's dealing, even when not distinctly marked out as belonging specially to the last times: the sins which characterise the latter days are not new in kind, and have already been Judged: and those former Judgments are historic teachings which forewarn us of the character of Judgments to come. When a criminal city or land is doomed to eat the fruit of its deeds, its fatal sins are re-committed, through the withdrawal of the despised restraining-Grace: so the latent persecuting spirit of the Jews found occasion for fruit-bearing in the Appearance of The Christ, under circumstances disappointing to those prejudices which their neglect of faithful and sincere study of their Sacred Oracles had fostered in their minds; and continued occasion was found in the presence among them of His apparently weak and forsaken followers; *that it might be seen* that Judgment came upon that generation *justly* for all the righteous blood shed in the nation's and church's career. Thus may we expect it to be when "Babylon," or the unbelieving World-power leagued with the Apostate church, is near its end. The corrupt tree brings forth again and again its evil fruit. And although the Witnessing of God's last "Two Witnesses" will be against the consummating Sin of the Jews and the world,—the killing of The Prince of Life when He was cast out of His own Vine-yard by its unfaithful husbandmen; and again in each heart's rebellion; by which they have "trodden under foot The Son of God, counted the Blood of The Covenant wherewith they were sanctified

a common thing, and have done despite unto The Spirit of Grace" (Heb. x. 29); yet this crowning act of rebellion is but the gradually ripened fruit of the pride and selfishness of the fallen spirit of man when it refuses to be healed. It needs but that circumstances shall afford occasion for sin, and the world beholds again the sad spectacle of an exhibition of all the capabilities of the corrupt tree of knowledge when it is unsanctified by the grace of faith which produces love and obedience. The Jews sinned ignorantly,—but their ignorance was reckoned culpable since they had a Fount of knowledge, which, however they had "fouled with their feet" and perverted, exalting themselves and dishonouring God, and "making His word of none effect by their traditions." And the Gentiles sinned in ignorance; but had they also obeyed even the light that had been given in lesser measure, they would not have been murderers, ready to subject to their cruel violence a Man against Whom no crime could be proved.

And now as the time of Judgment approaches, which will begin at the House of God, circumstances will put to the test of what material each man's building is; and the fruits, too, of unregenerate hearts will be ripened by a great "heat" of "summer" (Jer. xvii. 8; Matt. xxiv. 32, 33); a Time of Tribulation, of "*the* Tribulation, the Great one," separating the corn from the chaff, as its derivation signifies,—"tribulum"—a Roman threshing instrument. A man must be "born from above," and receive a "new heart;" for "the heart is deceitful above all things," and the old nature has not the vital power which can withstand the wily advances and the violent force of the great Deception and Temptation and Destruction of the latter days.

And because the old sins bud, and blossom, and come to perfection, at the End, in the corrupt tree, so are the Judgments, which have

been visited upon such fruit at the previous stages and seasons of its fruit-bearing,—and which were appropriate to those fruits,—repeated in kind and augmented in severity upon the last season's fruit when the tree is proved incurably evil, and is ready to be "hewn down and cast into the fire." [Ezek. vii. 10, 11; Matt. iii. 10; vii. 19 (Jude 11).]

In the expectation of these events, the Apostolic teachings give earnest warning, to those who are sharing the perilous strife after the riches of earthly treasures, regardless of the interests and welfare of others, and to the neglect of durable riches for themselves; which strife is to be seen increasing, and passing from the middle class of trade to the artisan and labourer, the men and women in every sphere of industry; and, like all other selfish pursuits, inevitably accompanied and followed by discontent and disappointment, failing to ensure the hoped-for happiness and security. The shakings of the "earth" from time to time, warn us all of this generation to beware; and to ponder in the floating ideas of governments and nations what may be the shadows cast before, indicating somewhat concerning that "snare" (1 Tim. vi. 9, 10) of which Paul forewarned his beloved son in The Faith, Timotheus. "The root of all evils" he pronounced the *love* of money to be; not merely as some other pernicious earthly desires, a branch from the root of self-worship planted in fallen human nature; but who shall say what new entanglement and trap shall be devised for those whom "the god of this world hath blinded" with the love of worldly things and interests, when the last head of human government shall arise out of the "bottomless pit" (Rev. xvii. 8), invested with the "power, and seat, and great authority" (Rev. xiii. 2) of him who claims the kingdoms and glories of the world to be in his gift (Luke iv. 6). Remembering this warning, and other significant instructions in our Book of Law and guidance,

from "Him Who loves us," and "Who gave Himself for us," we understand how "covetousness" may lead to the most flagrant as well as the basest "idolatry." "The silver and the gold" (Hagg. ii. 8) The Lord has said are His, and men are but His stewards:—the "treasures of gold and silver" (Dan. xi. 43; Rev. xiii. 17) are to be also claimed by the Antichrist, the last "king," in whose person and kingdom will be re-asserted all the destructive errors,—or results of such errors,—of the pre-figuring Roman pontiffs, and the Papacy; of the Caliphs and Mohammedanism, probably; and of the more modern inventions of "Spiritualism," as it is called,—resembling the ancient practices with "familiar spirits," which even king Saul by the command of God put down, but to which he afterwards resorted in the groping blindness consequent upon his rebellion of heart;—and in this consummation, when the Image of Nebuchadnezzar's dream stands upon its feet, all unfaithfulness and unbelief will overflow,—a deluge of corruption (Rev. xi. 18, margin).

But also it appears that in these days of *Judgment* which are to fall so heavily upon the generation of Antichrist's time, the Temptation will touch the very question of physical existence (Rev. xiii. 17), as well as the spiritual life. For it may be inferred (from Rev. xiii. 6, 17; Ezek. vii. 19, xiv. 3, 4, xxviii. 2-5; Dan. xi. 43; comp. Hagg. ii. 8) that such will be Antichrist's "image and superscription" on this "silver and gold," the love of which is taking fatal root, that none can "buy or sell" but—in the very use of the "king's" current medium of mercantile and trading transactions—they receive "the mark of the Beast,"—that is, of the World-power which enshrines all earthly attributes in the person and rule of a *mere man* who aspires to be what the Tempter promised in the Garden of Eden, "as a god:"—"or his name, or the number of his name," they receive; and become like the object of their "idolatry" (Col. iii. 5; Eph. v. 1-6; Ezek.

xxxiii. 31; 2 Pet. ii. 1-3, i. 16; 2 Cor. ii. 17; Luke xii. 15), like "the stumbling-block of their iniquity" (Ezek. vii. 19, &c.),—numbered and weighed in the balances, and found wanting: for so that number is in its thrice repeated figure, *six*, *six*, *six*, the number of a *man*," wanting the Crowning Unit of the sacred and perfect number, which is in all the Book of God 5 or 7 :—4, the world-number,* joined unto The Godhead, or to Christ in Whom dwelleth all the fulness of that Godhead bodily: 4 and One, or 4 and Three; and these two combinations pass by, on either hand, the merely human figure,—the thrice repeated *six*, "falling short of the Glory of God,"—as not conformed to the Divine Ordering, and as having no part nor lot in the Measuring and Numbering of God.

What further peril may lie hidden in this symbolic and mystical 666 has been sought by many, but still without certainty of its chief intention and meaning; future events may make it plainer, but for the present any one may be able to see in it a numbering that is deficient—"found wanting"—in the Only Crown and Glory which can give strength to this fallen and helpless world,—that is, re-union with the God Who created it by His Word and Spirit, Who is its Preserver and Light, and Who Redeemed it;—The Only Righteous and Obedient Man, The Son of God, paying the price of its Ransom in His own precious life-blood,—and Who *alone* can Sanctify and Restore it, He and none other.

These are no times to tamper with the delicate fibres of "the spider's web" (Isa. lix. 5; 2 Thess. ii. 7-11), put forth upon the air

---

* 4,—the world-number: thus indicated in—

"4 corners of the earth," Isa. xi. 12 (margin: Heb. "wings"), and Rev. vii. 1.

"4 corners of the land," Ezek. vii. 2.

4 divisions of the Image, or ruling World-power, Dan. ii. 31-45, vii. 2, 3.

to be wafted and attach themselves where any hold is offered; for the net-work woven from those threads,—"the Mystery of Iniquity," —has been already seen and exposed, and is essentially unchanged, although in England comparatively inactive since the Reformation until now. It were well for the people of The Lord to hearken to His Spirit's Voice, and to His Written words brought to His Apostles' remembrance by The Holy Spirit. It were well to "give earnest heed to the things which we have heard, lest at any time we should let slip" [run out as leaking vessels. Heb. ii. 1, margin]. Christians in every section of the professing visible Church of Christ, all who would be truly united to The Great and Glorious Head of that Church which is sprinkled and washed with the Blood and Water of His Atonement and Sanctification, have urgent need to let their ears and hearts be opened to understand the Judgments, and the wrath from which the world—in which they should "shine as lights"—is called now to flee into The One Only Place of Refuge, the Cleft of The Rock of Ages. For their own personal welfare, too, they should remember their Lord's command to "Watch" for His sudden Coming, "as a thief," when the world is reckoning upon "peace and safety." The unsealing of "the Mystery of God" is at hand, when the Jubile Trumpet of the Seventh Angel shall sound; and "*all who hear* shall live." The cry has long gone forth in our England, "Come out of her, My people! that ye be not partakers of her sins, and that ye receive not of her plagues." The sins of this "Babylon," the Apostate church which the kingdoms of the earth have carried and supported in mysterious alliance, have been manifold, "reaching unto heaven," and "God hath remembered her iniquities" to "reward her according to her works." One church is pre-eminent in this unholy union with worldly principles and power; in gorgeous *self*-arraying, and luxurious appropriation of earthly treasures and

merchandise (Rev. xvii. 4, xviii.); but others "partake," in their several degrees, of practical neglect of their Divine Head's guidance, and of unfaithfulness to Him in depending upon an "arm of flesh." Among these works, of the unfaithful church seated upon seven hills, have been idolatry,—even the Pagan-like worship of demons or dead men,—forgetting that worship brings the worshipper under the power and into the likeness of the beings who are worshipped, and that under The Holy and Merciful Creator's power alone men could find it good to live, and that in His gracious Likeness alone it is fitting and blessed for His own creatures to grow :—And persecution of the saints "who keep the commandments of God and have the testimony of Jesus Christ," is one of the sins which God is bringing to Judgment; also the taking away of the key of knowledge from the people; and re-enfolding the free Gospel within symbols and shadows, which passed away and became a broken and lifeless shell when Christ The Substance and The Truth was revealed, in His own glorious Person fulfilling all the types of The Deliverer, and giving to men The Living Likeness of The Father in Heaven.

Is He not Living now? Is it not "because He Liveth that we live also?" "Severed from Him" we are dead and "can do nothing." Let the Christian Church beware of obscuring this Healing Sun-Light by earth-raised mists and shadows of the Night-time! lest her Children be found not quickened in all their spiritual senses; lest their eyes be unpractised to bear the Light of Morning about to Appear "without clouds;" lest their ears, obstructed by the heavy atmosphere and confused voices of a close valley, fail to catch and recognise the gently breathing Voice which brings the summons, "The Master is come and calleth for *thee!*" and so, overcome with dreaminess amidst their shadows of the past, which pointed to but do not now contain The Risen, Ascended, Present Saviour, The Voice

should not arouse them; and thus that they should still be in their graves, or "seeking The Living One amongst the dead," after the call to "those who hear" has passed by gathering out "the First-fruits unto God and the Lamb." (John v. 25 (foreshadowing Matt. xxvii. 52, 53.); Luke xxiv. 5.)

This is no time to be learning with the "schoolmaster" (Gal. iv. 24-27) which prepared the Jewish Nation unto the Coming of The Messiah; that perfect unrelenting Law, showing to the people who made their boast in it the impossibility of man's attaining to its righteousness; and making the more conspicious to the world, through the Jews also "falling short," the need of the Dispensation of grace to both Jew and Gentile. And now, in this Day of Salvation, men are called to accept the pure and unfettered Gospel shining in the full Light which the rent Veil permits to fall upon it from those past teachings, now quickened into life, being *fulfilled* in The Risen Saviour. We know that The Son of God *is* come, and has *manifested* Him Who is True, and that we are called to be and live and move in Him The True God Who giveth eternal life. We know that He, The Christ, in Whom dwelleth the fulness of The Godhead bodily, is by His Spirit Present in His Church; and will soon be here Present in His own Person, *as* He ascended into the heavens, clothed in His Glorified Humanity. And, meanwhile, He "being come an High-Priest of good things to come," and having entered into The Presence of The Father,—which Holy Place was but *figured* in the earthly Temple, but is opened to us in The Person of The Blessed Son of God Who calls believers in Him His "brethren,"—He, there enthroned upon the Mercy-Seat which His own Blood sprinkled, makes intercession, and offers with the prayers of all, even the weakest of those who trust in Him, incense which "none may compound" but He Himself,—the "sweet spices, of each a like

weight,—tempered together, pure and holy, beaten very small;" the incense of His own Virtues pressed out in the Garden of the oil-press [Geth-semane]:—and which no "priest" on earth can offer, for there remaineth no more sacrifice for sins. (Ex. xxx. 34-38, 9; Lev. x. 1, 2, xvi. 12-14, vi. 12, 13; Num. xvi. 18, 46.) The Only High-Priest was "once offered," the Sacrifice and Sacrificer being One, "to bear away the sins of the many," and He Who "became dead" "ever liveth to make intercession for transgressors." "To those who look for Him, He will Appear the Second time, without a Sin-Offering, unto Salvation," bringing in the Great Salvation which is "ready to be revealed in the Last Time." The people of the Lord waiting for this Glory, will "speak often one to another of Him, fear Him, and think upon His Name;" as the faithful have ever done in every Age (Gen. vii. 1, xviii. 19; Deut. vi. 5-7; Mal. iii. 16; John xx. 19, 26; Luke xxiv. 53; Acts ii. 1, 46, iv. 20). They will "pray one for another," acknowledging by their manner and practice that they "know not what they should pray for as they ought," therefore waiting upon God "in The Spirit," Who "helpeth their infirmities, making intercession for the saints with groanings (Rom. viii. 26, 23; 2 Cor. iv. v.) which cannot be uttered," and Whose intercession, being according to the will of God The Father, is fruitful in blessings. And for those who do not pray for themselves prayer will be offered continually by the believing and faithful; and for those upon whom lies the responsibility of the earthly governments; but in the Sanctuary, to present all these spiritual sacrifices, is One Priest only, present with the two or three as with the multitude of worshippers, and through Whom, and in Whose Perfect Name, the prayers and thanksgivings and praises all ascend, from the ends of the earth; and His Priesthood passes not to another, for He liveth Ever,—He is "The Living One" giving "life, and breath, and all things." The Chris-

tian's true privilege is to be sealed by His Spirit, and to have His Spirit dwelling in him; and to be a member of His One Body, enjoying the communion of that Body, and ministering according to his own special calling to the Body's edification (Eph. ii. 20-22, iv. 15, 16); but it is also his inestimable privilege to receive his *life* and *guidance* only from The Head and through that same "Comforter."

Accordingly, the Apostles John, and Peter, and Paul exhort,—"Dear Children! keep yourselves from idols!" and from making yourselves "lords over God's heritage;" from assuming "dominion over the faith" of the saints; from receiving the unqualified reverence due only to God and not to "brethren and fellow-servants of the Prophets," who were "not crucified for the Church, into whose name it was not baptized." Be co-workers with God!—so the Apostles teach,—plant and water, diligently sowing beside all waters! but *worship* God only (Rev. xiv. 6, 7, 9-11), and direct that all worship shall be offered to Him alone Who "giveth the increase;" to Whom every knee shall bow, every tongue confess (Rom. xiv. 10, 11; Isa. xlv. 22-25); Who, while He declares that He is Jehovah and that there is no other God, no other Saviour, and that not to *another* will He give His glory; yet associates in that glory from the days of Eternity One Who took man's nature; Him "Who is" the "Fellow" of Jehovah, "in the Bosom of The Father;" "My Shepherd" against Whom the Sword of Divine Justice was called to "Awake!" (Isa. xlii. 8; John xvii. 5 (Micah v. 2), x. 30, xiv. 9); pointing to The Righteous One Who gave The Tree of Life in Eden, and restores its fruit in the Eternal City of the World to come,—The Creating Word of Jehovah, The Breath of His Mouth giving Life and pronouncing Judgment; The Holy and Divine Redeemer victorious in the flesh,—through death,—over all the enemies of God and man.

In this Compilation, the English version of the Bible Society or its marginal readings, has been adhered to; with occasional variations quoted from such translators as Dr. C. J. Vaughan, Trench, &c.: and where the sense is not injured or is more correctly rendered by such omission, the words of the English version supplied in italics are left out.

C. P. O.

1866.

CONTENTS.

CONTENTS.

CONTENTS.

WATCHMAN! WHAT OF THE NIGHT?

WHAT of the Night? O Watchman! mark!
  Look from thine high watch-tower!
The storm hangs low, the sky is dark,
  Foes come at midnight hour.

Watchman! what of the night? behold!
  Earth's kingdoms totter round;
And awful sights have late foretold
  That war its clang must sound.

The Watchman saith the Day is nigh:
  Inquire with earnest heed!
Plain is the word of Prophecy,
  And all who run may read.

The Morning cometh, when The Sun
  Of Righteousness shall rise,
His ransomed Church, all joined in One,
  To summon to the skies.

The Night is coming which will close
  On all those false, false friends,
Who leagued are found with Jesus' foes,
  When He from heaven descends.

Then, oh, return! backsliders, hear!
  Inquire while yet you may!
Oh! search God's word with holy fear!
  God's Spirit points your way.

HABERSHON.

1 Thes. i. 9, 10.

YE TURNED TO God FROM IDOLS TO SERVE The Living AND

True God,

AND TO WAIT FOR His Son FROM HEAVEN Whom He RAISED FROM THE DEAD, EVEN Jesus Who DELIVERED US FROM THE WRATH TO COME.

Looking

UNTO Jesus The Author AND Finisher OF OUR FAITH.

Looking

FOR That Blessed Hope AND

The Glorious Appearing

OF

The Great God EVEN OUR Saviour

Jesus Christ.

Looking

FOR New Heavens AND A New Earth

WHEREIN DWELLETH RIGHTEOUSNESS

ACCORDING TO

His Promise.

Heb. xii. 2; Tit. ii. 13;
2 Pet. iii. 13.

THIS SAME Jesus Who IS TAKEN UP FROM YOU INTO HEAVEN SHALL SO COME IN LIKE MANNER AS YE HAVE SEEN Him GO INTO HEAVEN.—Acts i. 11.

Hereafter

SHALL YE SEE The Son OF Man SITTING ON The Right Hand OF Power AND Coming in the Clouds OF Heaven.

Matt. xxvi. 64.

Our Father Who art in heaven,
Hallowed be Thy Name:
Thy Kingdom come:
Thy will be done on earth, as it is in heaven.
Give us this day our daily bread.
And forgive us our debts, as we forgive our debtors.
And lead us not into Temptation, but
Deliver us from the Evil one:
For Thine is the Kingdom,
and the power, and the glory, for ever.
Amen.

Matt. vi. 9-13.

THE LAST WEEK.

—:o:—

INTRODUCTORY PASSAGES.

Heb. x. 36, 37.

Ye have need of patience, that after ye have done the will of God, ye might receive The Promise:

For yet a little while
and He that shall come, will come, and will not tarry.

Hab. ii. 3. For the vision is yet for an appointed time, but at the end it shall speak and not lie: though it tarry, wait for it; because it will surely come, it will not tarry.

2 Pet. iii. 9. The Lord is not slack concerning His Promise, but is long-suffering toward us, not willing that any should perish.

Hag. ii. 6, 7. Yet once, it is a little while, and I will shake the heavens and the earth.—And I will shake all nations, and The Desire of all nations shall come.

Luke xix. 11—27.

He added and spake a parable, because He was nigh to Jerusalem, and because they thought that The Kingdom of God should immediately appear.

[Not because their expectation of that Kingdom was vain, but to break to their minds the interval which was afterwards more fully opened to the Apostle of the Gentiles, who were now, contrary to nature, to be engrafted upon the good olive tree (Rom. xi. 11, 12, 24): i e. the mystery of the Gentile Dispensation, that the Gentiles should be not only delivered from

the kingdom of darkness to serve The Living and True God,—for this was revealed to the Prophets,—but that they should be *fellow-heirs*, partakers of the *riches* of His grace and the *glory* of His Kingdom. Eph. i. ii. iii.]

He said, therefore, "A certain nobleman went into a far country, to receive for himself a kingdom and to return. And he called his ten servants and delivered to them ten pounds, and said unto them, 'Occupy till I come!' But his citizens hated him, and sent a message after him, saying, 'We will not have this man to reign over us!' And it came to pass, that when he was returned, having received the kingdom, then he commanded those servants to be called unto him, to whom he had given the silver, that he might know how much every man had gained by trading. Then came the first, saying, 'Lord! thy pound hath gained ten pounds.' And he said unto him, 'Well, thou good servant! because thou hast been faithful in a very little, have thou authority over ten cities!' . . . . . But those mine enemies who would not that I should reign over them, bring hither, and slay them before me!"

[Verse 13 (comp. Mat. xxv. 1-13); 15-19 (comp. Rev. iii. 7-12, xiv. 1-5, Mat. xxv. 4-10); 20-23 (comp. Rev. iii. 14-21, vii. 9-14-17, xiv. 12-16; Mat. xxv. 3, 8, 11-13, xxiv. 51); 14 & 27 (comp. Rev. xiv. 17-20).]

A little while,
and ye shall not see me; and again a little while, and ye shall see me, because I go to the Father.

Do ye inquire among yourselves of that I said? A little while, and ye shall not see Me; and again, a little while, and ye shall see Me? Verily, verily, I say unto you, that ye shall weep and lament, but the world shall rejoice; and ye shall be sorrowful, but your sorrow shall be turned into joy.—John xvi. 16, 19, 20.

And ye now therefore have sorrow: but I will see you again ["Myself" (Dr. C. J. Vaughan)], and your heart shall rejoice, and your joy no man taketh from you.—John xvi. 22.

OF THE SPIRITUAL FULFILMENT OF THE PROMISED RETURN.

John xvi. 12—15. I have yet many things to say unto you, but ye cannot bear them now. Howbeit, when He, The Spirit of Truth, is come, He will guide you into all truth; for He shall not speak of Himself; but whatsoever He shall hear, that shall He speak; and He will show you things to come. He shall glorify Me: for He shall receive of Mine, and shall shew it unto you. All things that The Father hath are Mine: therefore said I, that He shall take of Mine, and shall show it unto you.

John xiv. 15—27. If ye love Me, keep My commandments. And I will pray The Father, and He shall give you another Comforter [Paracletos—Counsellor, Advocate], that He may abide with you for ever;—The Spirit of Truth, Whom the world cannot receive, because it seeth Him not, neither knoweth Him: but ye know Him; for He *dwelleth with* you, and *shall be in* you. I will not leave you orphans: I will come to you. Yet a little while and the world seeth Me no more; but ye see Me: because I live, ye shall live also. At that day ye shall know that I am in My Father, and ye in Me, and I in you. He that hath My commandments, and keepeth them, he it is that loveth Me: and he that loveth Me shall be loved by My Father, and I will love him, and will *manifest* Myself to him. Judas saith unto Him (not Iscariot), "Lord! how is it that thou wilt manifest Thyself unto us, and not unto the world?" Jesus answered—"If a man love Me he will keep My words: and My Father will love him, and We will come unto him, and make Our abode with him. He that loveth Me not keepeth not My sayings: and the word which ye hear is not Mine, but the Father's Who sent Me. These things have I spoken unto you, being yet present with you. But the Comforter, Who is the Holy Spirit, Whom the Father will send in My Name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. Peace I leave with you, My peace *I give* unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid!"

EARNEST OF THE FULFILMENT.

John xx. 11—16, 18. But Mary stood without at the sepulchre, weeping: and as she wept, she stooped down into the sepulchre, and seeth two angels in white sitting, the one at the head and the other at the feet, where the body of Jesus had lain. . And when she had . . . turned herself back, she saw Jesus standing, and knew not that it was Jesus. . Jesus saith unto her, "Mary!" She turned herself, and saith unto Him, "Rabboni!" (My Master!) . Mary Magdalene came and told the disciples that she had seen The Lord.

Luke xxiv. 13—15, 27, 30, 31—43. Two of them went that same day to a village called Emmaus; . and they talked together of all these things which had happened, . and Jesus Himself drew near, and went with them. . . . . And beginning at Moses and all the Prophets, He expounded to them in all the Scriptures the things concerning Himself. . . And it came to pass, as He sat at meat with them, He took bread, and blessed it, and brake, and gave to them. And their eyes were opened, and they knew Him; and He ceased to be seen by them. And they said one to another, "Did not our heart burn within us, while He talked with us by the way, and while He opened to us the Scriptures?" And they rose up the same hour and returned to Jerusalem, and found the eleven gathered together, and those who were with them, saying, "The Lord is risen indeed, and hath appeared to Simon!" And they told what things were done in the way, and how He was known by them in breaking of bread. And as they thus spake—(the doors being shut, where the disciples were assembled, for fear of the Jews, John xx. 19),—Jesus himself stood in the midst of them, and saith unto them, "Peace be unto you!" And they were terrified and affrighted, and supposed that they had seen a spirit. And He saith unto them, "Why are ye troubled? and why do thoughts arise in your hearts? Behold My hands and My feet, that it is I, Myself; handle Me, and see! for a spirit hath not flesh and bones, as ye see Me have." And when He had thus spoken, He showed them His hands and His feet. And while they yet believed not for joy, and wondered, He said unto

them, "Have ye here any meat?" And they gave Him a piece of a broiled fish, and of an honeycomb. And He took it, and did eat before them. . Then were the disciples glad, when they saw The Lord. (John xx. 20.)

Acts i. 3. (John xxi. 15—22.) To whom also He showed Himself alive after His passion by many infallible proofs, being seen by them forty days, and speaking of the things pertaining to The Kingdom of God. (Ex. xxiv. 18. Matt. iv. 1, 2.)

1 Cor. xv. 3—8. I delivered unto you first of all that which I also received (Gal. i. 11, 12), how that Christ died for our sins, according to the Scriptures; and that He was buried, and that He rose again the third day, according to the Scriptures (Luk. xxiv. 25—27): and that He was seen by Cephas, then by the Twelve [Matthias had been chosen when Paul wrote: Acts i. 26]: after that, He was seen by above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. After that He was seen by James; then by all the Apostles. And last of all He was seen by me also, as by one born out of due time.

Rev. i. 10—18. I was in The Spirit on The Lord's day, and heard behind me a great Voice, as of a trumpet, saying, "I am Alpha and Omega, the First and the Last: and what thou seest write in a book, and send it unto the seven churches which are in Asia.". . . And I turned to see The Voice that spake with me. And being turned, I saw seven golden lamp-stands. And in the midst of the seven lamp-stands One, like unto The Son of Man, clothed with a garment down to the foot, and girt about the breast with a golden girdle [Ex.. xxv. 31—40; xxvii. 20, 21; xxx. 7, 8; xxviii. 3—39]. His head and His hairs were white like wool, as white as snow; and His eyes were as a flame of fire; and His feet like unto fine brass, as if they burned in a furnace; and His voice as the sound of many waters. And He had in His right hand seven stars [Lev. xxiv, 2, 4; 2 Chr. xiii. 11]: and out of His mouth went a sharp two-edged sword; and His countenance was as the sun shineth in his strength [Mat. xvii. 2]. And when I saw Him, I fell at His feet as dead. And He laid His right hand upon me, saying unto me, "Fear not! I

am the First and the Last: I am The Living One, and became dead [Dr. C. J. Vaughan's reading]; and behold! I am alive for evermore, Amen! and have the keys of hell [hades] and of death."

OF THE PERFECT FINAL FULFILMENT.

John xiv. 2, 3. In My Father's house are *many mansions:* if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, ye may be also.

Luke xxiv. 50, 51. And He led them out as far as to Bethany, aud He lifted up His hands, and blessed them. And it came to pass, that while He blessed them, He was parted from them, and carried up into heaven.

Acts i. 6—11. When they therefore were come together, they asked of Him, saying, "Lord! wilt thou at this time restore again the Kingdom to Israel?" And He said unto them, "It is not for you to know the times or the seasons which The Father hath put in His own power. But ye shall receive the power of The Holy Spirit coming upon you: and ye shall be witnesses unto Me, both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost part of the earth."

[Concerning the Gentile Dispensation and the resumption of "times and seasons" at its close: see Matt. xxiv. 14, 15; Luke xxi. 24; Acts iii. 19-26; xiv. 40, 41, 46; Rom. xi. 25; 2 Thes. ii. 3-12; Rev. xi. 1-4.]

And when He had spoken these things, while they beheld, He was taken up; and a Cloud received Him out of their sight. And while they looked steadfastly toward heaven as He went up, behold! two men stood by them in white apparel; who also said, "Ye men of Galilee! why stand ye gazing up into heaven? this same Jesus, who is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven."

Mat. xxvi. 64. Nevertheless, I say unto you, Hereafter shall ye

see The Son of Man sitting on the right hand of Power, and coming in the clouds of heaven.

Rev. i. 7. Behold! He cometh with clouds; and every eye shall see Him, and they also who pierced Him: and all kindreds of the earth shall wail because of Him. Even so, Amen!

Rev. xix. 11—16. And I saw heaven opened, and behold! a white horse; and He that sat upon him called Faithful and True, and in righteousness doth He judge and make war. His eyes were as a flame of Fire, and on His head were many crowns; and He had a Name written, that no man knew, but He Himself. And He was clothed with a vesture dipped in blood: and His Name is called The Word of God. And the armies which were in heaven followed Him upon white horses, clothed in fine linen, white and clean. And out of His mouth goeth a sharp sword, that with it He should smite the nations: and He shall rule them with a rod of iron: and He treadeth the wine-press of the fierceness and wrath of Almighty God. And He hath on His vesture and on His thigh a Name written, King of kings, and Lord of lords.

(Rev. xxii. 7, 20.)
"Behold!
I come quickly: blessed is he that keepeth the sayings of the prophecy of this book." He who testifieth these things, saith,
"Surely
I come quickly! Amen!"
"Even so, come, Lord Jesus!"

OBSERVANCE OF THE SIGNS.

Luke xii. 56.

Ye hypocrites! ye can discern the face of the sky and of the earth; but how is it that ye do not discern this time?

Rev. i. 1, 8, 19. The Revelation of Jesus Christ, which God gave unto Him, to show unto His servants things which must shortly

come to pass; and He sent and signified it by His angel unto His servant John.

Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things that are written therein: for the time is at hand. Write the things which thou hast seen, and the things which are, and the things which shall be hereafter.

Rev. xxii. 10. Seal *not* the sayings of the prophecy of this book; for the time is at hand. [1 John ii. 18; 2 Thes. ii. 7.]

Dan. xii. 8-10. And I heard, but I understood not, then said I, "O my Lord! (D. x. 5-11; Rev. i. 13-19) what shall be the end of these things?" And He said, "Go thy way, Daniel! for the words are closed up and sealed *till the time of the end.* Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand."

Amos iii. 7. Surely The Lord God will do nothing, but He revealeth His secret unto His servants the Prophets.

John xv. 15. Henceforth I call you not servants; for the servant knoweth not what his Lord doeth: but I have called you friends; for all things that I have heard of My Father I have made known unto you.

2 Pet. i. 16—21. For we have not followed cunningly devised fables, when we made known unto you the Power and Coming of our Lord Jesus Christ; but were eye-witnesses of His majesty. For He received from God The Father honour and glory, when there came such a Voice to Him from the Excellent Glory, "This is my beloved Son, in Whom I am well pleased." And this Voice which came from heaven we heard, when we were with Him in the holy mount. We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place,—until the Day dawn, and the Day-Star arise,—in your hearts.

[To the believer the darkness *is* past, and The True Light *now* shineth, 1 John, ii. 8; yet he also waits for the fulfilment of prophecy as prefigured in the vision of The Kingdom, Matt. xvi. 28; xvii. 1-3, when Moses and Elijah

as "first fruits" of the "sons of God" were "manifested." Rom. viii. 19. (Mal. iv. 2. Rev. xx. 16.)]

Knowing this first, that no prophecy of the Scripture is of any private [or human] interpretation;

["That which was once truly spoken by the prophets remains truth even to the present day; a Divine unfolding or revelation, and is known to be so in its results and issue."—Bengel.]

for the prophecy came not in old time by the will of man; but holy men of God spake, moved by The Holy Spirit.

1. Thes. v. 1—10. But of the times and the seasons, brethren! ye have no need that I write unto you. For yourselves know perfectly that The Day of The Lord so cometh as a thief in the night. For when they shall say, "Peace, and safety!" then sudden destruction cometh upon them,—and they shall not escape. But ye, brethren! are not in darkness, that that day should overtake you as a thief. . Therefore let us not sleep, as do others; but let us watch and be sober! . Let us, who are of The Day, be sober, putting on the breastplate of faith and love; and for a helmet, the hope of salvation! For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, Who died for us, that whether we wake or sleep, we should live together with Him.

Matt. xxiv. 32, 33, 42, 44. Now learn a parable of the fig-tree! When its branch is yet tender, and putteth forth leaves, ye know that summer is nigh: so likewise ye, when ye shall see all these things, know that it [He] is near, even at the doors. . Watch! therefore: for ye know not what hour your Lord doth come. . Therefore, be ye also ready! for in such an hour as ye think not The Son of Man cometh.

Luke xxi. 28, 34—36. And when these things begin to come to pass, then look up, and lift up your heads! for your redemption draweth nigh. . And take heed to yourselves! lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that Day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye! therefore, and pray always! that ye may be accounted

worthy to escape all these things that shall come to pass, and to stand [εμπροσθεν—stand accepted, as objects of His complacent approbation. Jude 24; Rev. iv. 4] before the Son of Man.

Ezek. xxxiii. 2—6. But if the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come, and take any person from among them, he is taken away in his iniquity; but his blood will I require at the watchman's hand.

IT IS EXPEDIENT FOR YOU THAT I GO AWAY.*

John xvi. 7.

John xv. 16. A little while, and ye shall not see Me; and again a little while, and ye shall see Me, because I go to The Father.

John xvi. 7. If I go not away, The Comforter will not come unto you; but if I depart, I will send Him unto you. [Eph. i. 6. Accepted in the Beloved One.] 1 John i. 7, ii. 1, i. 3. The blood of Jesus Christ, His Son, cleanseth us from all sin. We have an Advocate with The Father, Jesus Christ, The Righteous One. And truly our fellowship is with The Father, and with His Son, Jesus Christ. Eph. ii. 18. Through Him we both have access, by One Spirit, unto The Father. Rom. v. 1, 2. Peace with God, through our Lord Jesus Christ: by Whom also we have access, by faith, into this grace wherein we stand. Eph. i. 13, 14, iv. 30. In Whom also,

* The way of reconciliation with The Father is opened by this "going away" (see Lev. xvi. 9, 10, 20-22), this fulfilling of the doom of banishment from The Holy Presence (Gen. iii. 22-24), by The Righteous and Obedient Son (Ps. xxii. 1-3; Matt. xxvii. 46), Who was reckoned among the transgressors (Isa. liii. 12); and Who died, The Just One for the unjust (1 Pet. iii. 18); and by His ascending up again where he was before (Jno. vi. 62, iii. 13), and shedding forth The Holy Spirit to dwell in men (Acts ii. 32, 33; Jno. xiv. 16-18), is given the Earnest of their restored Inheritance in God, Who is their Everlasting Portion (Eph. i. 13, 14; Rom. viii. 11, i. 4; 2 Pet. i. 2-11); and man has again, and for ever, dominion over the works of the Creator's hands, according to the original purpose of God (Gen. i. 28; Ps. viii; Matt. iv. 23; v. 5; Rev. i. 5, 6, v. 10).

after that ye believed, ye were sealed with that Holy Spirit of promise [promised Spirit] which is the earnest of our inheritance, until the redemption of the purchased possession (Lev. xxv. 8-13, jubile; Isa. lxi. 2; Ezek. xxxvii.), unto the praise of His glory. Grieve not The Holy Spirit of God, [wherein ye were] sealed unto [a] day of redemption. (Rom. viii. 21-23.)

[Leviticus xvi. 20-22. And the goat shall bear upon him all their iniquities unto a land not inhabited—land of separation. Lev. xvi. 27, iv. 12, 21. And the bullock for the sin offering, and the goat for the sin offering, whose blood was brought in to make atonement in the Holy Place, shall one carry forth without the camp, and where the ashes are poured out shall they be burned.

1 Pet. ii. 24. Who His own Self bare our sins in His own body to the tree.

Heb. xiii. 12. Wherefore Jesus also, that He might sanctify the people with His own Blood, suffered without the gate.]

John xiv. 28. Ye have heard how I said unto you (3, 18), "I go away, and come again unto you." If ye loved Me, ye would rejoice because I said I go unto The Father: for My Father is greater than I. (2 Cor. viii. 9; John xvii. 5; Heb. ii. 9, 14-16.)

John xx. 17. Touch [detain] Me not! for I am not yet ascended to My Father: but go to My brethren, and say unto them, "I ascend unto My Father and your Father, and to My God and your God." (2 Cor. v. 17, 18; Gen. iii. 8-10; Heb. ix. 24, 27, 28.)

[Since the Lord, on the evening of the same day, even *invited* the touch of his disciples (Luke xxiv. 33-39), it appears probable that, after manifesting Himself to Mary Magdalene, He at once completed the offering to The Father, by presenting Himself as the Firstfruits, or wave-*sheaf;* as was appointed to be done on the morrow after the Sabbath; whether that were, as in this instance, the ordinary Sabbath of the week, or the Sabbath and holy convocation commanded to be observed on the fifteenth day of Nisan, the day immediately following that of the sacrifice of the Passover. (Lev. xxiii. 11; John xix. 31.) See note in "The High-Priesthood of Christ," by the author of "English Synonymes."

Again, in view of His apostles, The Lord ascended to the heaven of heavens, and a Cloud [the Shekinah (?) in which The Angel Whose Voice should be hearkened unto,—as was also commanded concerning the transfigured

Saviour in the Mount,—led the people through the wilderness: Exod. xiii. 21, xxiii. 20, 21; Matt. xvii. 5; 2 Pet. i. 16-18] received Him; and in which He shall return (Acts i. 9-11), at the time of the restitution of all things (Acts iii. 21), when He will be seen, seated upon a Great White Throne, from Whose Face the earth and the heavens will flee away. (Rev. xx. 11; Job xxvi. 9.)

At that Ascension the disciples had a foretaste of the great joy in Him, The Living One (Rev. i. 18), of which The Lord had told them (John xvi. 22, xiv. 19); for as He was parted from them He blessed them, and they returned to Jerusalem, and were continually in the temple praising and blessing God (Luke xxiv. 50-53), waiting for The Promised Spirit, Who should be the earnest of their glorious Inheritance in an ever-present Saviour and King. (Acts ii.; John xvii. 24, xiv. 1-3; Rev. vii. 15-17, xxii. 3-5; Num. xviii. 20; Ps. lxxiii. 26; and Jer. x. 16; where we lose the force of the passage in the English version through omission of a distinctive initial—"Portion,"—as also in Gen. xxxi. 53—"Jacob sware by The Fear of his father Isaac.")]

THE RESURRECTION:

WHICH IS THE EVIDENCE OF THE FATHER'S ACCEPTANCE OF THE SACRIFICE FOR SINS.

Rom. i. 4. Declared [definitely marked as] The Son of God—by the resurrection from the dead.

[This Sonship was in occultation by His humiliation, and was at length fully disclosed to us after His resurrection.—Bengel.]

1 Cor. xv. 17. If Christ be not raised, your faith is vain; ye are yet in your sins.

HE IS RISEN, AS HE SAID.

Matt. xxviii. 6, xvi. 21.

Acts i. 3, 2. To the apostles, whom He had chosen, He showed Himself alive after His passion by many infallible proofs, being seen by them forty days, and speaking of the things pertaining to The Kingdom of God, until the day in which He was taken up.

Luke xxiv. 44-48. "These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written in The Law of Moses, and in the Prophets, and in the Psalms, concerning Me." Then opened He their understanding, that they might understand the Scriptures, and said unto them, Thus it is Written, and thus it behoved The Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in His Name among all nations, beginning at Jerusalem. And ye are witnesses of these things.

---

1 Cor. xv. 13, 14, 20. But if there be no resurrection of the dead, then is Christ not risen; and if Christ be not risen, then is our preaching vain, and your faith is also vain. But now is Christ risen from the dead, and become the Firstfruits of them that slept.

Acts ii. 24, xiii. 34. Whom God hath raised up, having loosed the pains of death, because it was not possible that He should be holden by it. And concerning that He raised Him up from the dead, now no more to return to corruption [37. Heb. ix. 25-28], He said on this wise, "I will give you the sure mercies of David."

[Holy things; acts of Divine grace; loving-kindnesses; grace for grace; i. e. grace accumulated upon grace (Matt. xiii. 11, 12, xxv. 28, 29); promised to David; for grace and truth came by Jesus Christ.—Bengel.]

Rev. i. 18. I am The Living One, and was dead, and behold I am alive for evermore, Amen! and have the keys of hades and of death.

John xiv. 19. And because I live, ye shall live also.

1 Pet. i. 3, 21. Blessed be the God and Father of our Lord Jesus Christ, Who, according to His abundant mercy, hath begotten us again unto a lively hope, by The Resurrection of Jesus Christ from the dead; who by him do believe in God, Who raised Him up from the dead, and gave Him glory. (John xvii. 24-5; Heb. v. 7.)

Phil. iii. 8-10, 11-14. That I may know Him, and the power of His Resurrection, and the fellowship of His Sufferings, being made conformable unto His Death; if by any means I might attain unto the resurrection of [from amongst] the dead. (Rev. xx. 4-6.)

Rom. viii. 10, 11, vi. 4. If Christ be in you, the body is dead, because of sin; but the Spirit [the Spirit of Christ, Who is in believers] is life, because of righteousness. But if The Spirit of Him Who raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies, because of [margin] His Spirit that dwelleth in you. Therefore, we are buried with Him by baptism into death: that like as Christ was raised up from the dead by the glory [of the Divine life, incorruptibility] of The Father, even so we also should walk in newness of life.

Heb. xiii. 20, 21. Now The God of peace, that brought again from the dead our Lord Jesus that great Shepherd of the sheep, through the Blood of the everlasting Covenant, make you perfect in every good work, to do His will, working in you that which is well pleasing in His sight, through Jesus Christ, to Whom be glory for ever and ever! Amen.

THE COMING OF THE LORD:

FIRST IN HUMILIATION TO BEAR THE SINS OF THE MANY:
THE SECOND TIME, WITHOUT A SIN-OFFERING, UNTO SALVATION.
Heb. ix. 28.

FIRST AND SECOND ADVENTS JOINED IN MOST PROPHECIES:

SUDDEN TRANSITION FROM ONE TO THE OTHER.

FIRST ADVENT.	SECOND ADVENT.
Capernaum.	Armageddon.
Isa. ix. 1, 2. (Mat. iv. 12—16.) The land of Zebulon and the land of Naphtali, by the way [the region] of the sea beyond the Jordan, in Galilee of the nations; the people	Isa. ix. 3—5. (Rev. xvi. 12—16, xix. 11—21.) Thou hast multiplied the nation, Thou hast increased their joy. They rejoice before Thee according to the joy of harvest,

that walked in darkness have seen a great Light: they that dwell in the land of the shadow of death, upon them hath The Light shined.

Zech. ix. 9. (Matt. xxi. 1—5—16; John xii. 12—16—19:) Rejoice greatly, O daughter of Zion! shout, O daughter of Jerusalem! behold! thy King cometh unto thee: He is Just, and having Salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass.

and as men rejoice when they divide the spoil.

For the yoke of his burden, the staff laidon his shoulder, the rod of his oppressor, hast Thou broken, as in the day of Midian. For all the greaves of the armed warrior in the conflict, and the garment rolled in much blood; shall be for a burning, even fuel for the fire.

Zech. ix. 10, 11. And I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle bow shall be cut off: and He shall speak peace unto the heathen: and His dominion shall be from sea even to sea, and from the river even to the ends of the earth. As for thee also, whose Covenant is by Blood, I have sent forth thy prisoners out of the pit, wherein is no water. (Jer. ii. 13.)

[Abruptly passing on and merging into those referring to the Second Advent; or, foretelling events which occur at both periods.]

Micah v. 2.
(Matt. ii. 4—6; John vii. 42.)

But thou, Bethlehem Ephratah! though thou be little among the thousands of Judah, yet out of thee shall He come forth unto Me to be Ruler in Israel, Whose goings forth have been from of old, from the days of eternity.

Isa. xi. 1—3. (Rev. v. 6.) And there shall come forth a Rod out of the stem of Jesse, and a Branch shall grow out of his roots. And The Spirit of the Lord shall rest upon Him, The Spirit of wisdom

and understanding, The Spirit of counsel and might, The Spirit of knowledge and of the fear of the Lord; and shall make Him of quick understanding in the fear of the Lord: and He shall not judge after the sight of his eyes, neither reprove after the hearing of His ears:

Isa. xi. 4.—(xii.—xiv.) But with righteousness shall He judge the poor, and argue with equity for the meek of the earth: and He shall smite the earth with the rod of His mouth, and with the breath of His lips shall He slay the wicked. (2 Thes. ii. 8.)

Isa. xl. 3—5. The voice of him that crieth in the wilderness, "Prepare ye the way of The Lord, make straight in the desert a highway for our God!" Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain:

Isa. xl. 1, 2. Comfort ye, comfort ye My people! saith your God. Speak ye to the heart of Jerusalem, and cry unto her that her appointed time is accomplished, that her iniquity is pardoned: for she hath received of The Lord's hand double for all her sins.

And the Glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it.

Isa. lii. 13—15. Behold! My Servant (Phil. ii. 7.) shall prosper, He shall be exalted and extolled, and be very high. (Phil. ii. 8—11.) As many were astonied at Thee; —His visage was so marred more than any man, and His form more than the sons of men: so shall He sprinkle many nations; the kings shall shut their mouths at Him:

Isa. lii. 9, 10. Break forth into joy, sing together, ye waste places of Jerusalem! for the Lord hath comforted His people, He hath redeemed Jerusalem. The Lord hath made bare His holy arm in the eyes of all the nations; and all the ends of the earth shall see The Salvation of our God. (Luke ii. 25, 30.)

ıat which had not been told
shall they see; and that
ı they had not heard shall
ɔonsider.
. lxi. 1, 2. (Luke iv. 18, 19.)
Spirit of the Lord God is
Me; because the Lord hath
ted Me to preach good ti-
unto the meek; He hath
Me to bind up the broken-
ɔd, to proclaim liberty to the
'es, and the opening of the
ı to them that are bound; to
ıim the acceptable *year of*
ɔrd, (Lev. xxv. 9.)

Isa. lxi. 2—6.—(lxii.—lxiii.) And the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that He might be glorified. And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of *many generations*. And strangers shall stand and feed your flocks, and the sons of the alien shall be your ploughmen and your vinedressers. But ye shall be named the priests of the Lord: men shall call you the ministers of our God: ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves. (2 Chr. viii. 9.)

TWO DIFFERENT CLASSES OF TEXTS

GIVE TWO VERY DIFFERENT DESCRIPTIONS OF THE EARTH'S CONDITION AT THE LORD'S SECOND ADVENT.

EATING AND DRINKING.

Mat. xxiv. 37—39. But as the days of Noah were, so shall also the Coming of the Son of Man be. For as in the days that were before the flood they were *eating* and *drinking*—until the day that Noah entered into the ark, and knew not until the flood came, and took them all away; so shall also the Coming of the Son of Man be.

Luke xvii. 28—36. Likewise also as it was in the days of Lot; they did *eat*, they *drank*,—but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of Man is revealed. (Heb. ix. 28.) In that Day, he who shall be upon the housetop and his stuff in the house, let him not come down to take it away: and he that is in the field, let him likewise not return. Remember Lot's wife.—I tell you, in that night there shall be two men in one bed; the one shall be taken, and the other shall be left. Two women shall be grinding together; the one shall be taken, and the other left. Two men shall be in the field; the one shall be taken, and the other left.

FAMINE.

Isa. xxiv. 3, 4. The land shall be utterly emptied, and utterly spoiled: for the Lord hath spoken this word. The earth mourneth and fadeth away, the world languisheth and fadeth away, the haughty people of the earth do languish.

Mat. xxiv. 21. Then shall be great tribulation, *such as was not since the beginning of the world*, to this time, *no, nor ever shall be*.

Mark xiii. 8. Nation shall rise against nation, and kingdom against kingdom: and—there shall be *famines* and troubles: these are the *beginnings* of *sorrows*. [See marginal meaning: and Rom. viii. 19—23; Rev. xii. 1—5; Luke xxi. 28—36.]

e xxi. 34, 35. And take heed
rselves, lest at any time your
be overcharged with *sur-*
and *drunkenness*, and cares
life, and so that day come
you unawares. For *as a*
shall it come on all them
vell on the face of the whole

PLANTING,—BUILDING.

e xvii. 28. As it was in the
f Lot: they *planted*, they
.

EARTH ROCKING WITH EARTHQUAKES.

Isa. xxiv. 18—20. The foundations of the earth do shake. The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly. The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall and not rise again.

Rev. vi. 12-14, 16, 17. And I beheld when He had opened the sixth Seal, and, lo! there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood: and the stars of heaven fell unto the earth, even as a fig tree casteth her green figs, when she is shaken by a mighty wind. And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And kings,—bondmen, &c., said to the mountains and rocks "Fall on us, and hide us from the Face of Him that sitteth on the

(This vial in its year-day pouring out, and mystical signification, producing revolutions in the mental, moral, social, and religious atmospheres; and corresponding with the period of the Lord's descent "into the air," and the consequent casting out of the Dragon from that region to the earth. Rev. xii. Eph. ii. 2.)

NOTE.—The year-day fulfilment is that in which each day stands for a year. (Num. xiv. 32—34. Ezek. iv. 4—6.)

The "descent into the air" is the event foretold 1 Thess. iv. 16, 17.

Throne, and from the wrath of the Lamb!" (Luke xxiii. 30. Mat. xxiv. 29-31.) "for the great Day of His wrath is come; and who shall be able to stand?" (Luke xxi. 25-28, 36.)

Rev. xvi. 17-20. And the seventh Angel poured out his vial *into the air*. And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great. And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of His wrath. And every island fled away, and the mountains were not found. (Dan. xii. 1.)

MARRYING AND GIVING IN MARRIAGE.

Mat. xxiv. 38. Luke xvii. 26, 27. As in the days that were before the flood they were—marrying and giving in marriage,—so shall it be also in the days of The Son of Man.

[Luke does not here repeat the "likewise" concerning the evil days of Lot.]

GREAT SLAUGHTER, CHANGE OF TIMES AND LAWS.

(Abolishing Christian observances and Jewish rites)

Isaiah xxiv. 5-12. The earth also is defiled under the inhabitants thereof; because they have *transgressed the laws*, changed the ordinance, broken the Everlasting Covenant. Therefore hath the curse *devoured* the earth, and they that dwell therein are desolate: therefore the inhabitants of the earth are burned, and *few* men left. The new wine mourneth, the vine languisheth, all the merry-hearted do

v. 2, 3. The Day of the
cometh as a thief in the
'or when they shall say,
nd safety!" then sudden
n cometh upon them—
shall not escape.

'sigh. The mirth of tabrets ceaseth, the noise of them that rejoice endeth, the joy of the harp ceaseth. The city of confusion is broken down: every house is shut up that no man may come in. All joy is darkened, the mirth of the land is gone.

Isaiah xiii. 6-12. Howl ye! for The Day of the Lord is at hand; it shall come as a destruction from the Almighty, to lay the land *desolate:* and He shall *destroy* the sinners thereof out of it. And I will punish the world for their evil, —I will make a *man more precious than fine gold.*

Rev. vi. 4. (xvi. 14-16.) There went out another horse that was red: and power was given to him that sat thereon to *take peace from the earth,* and that they should *kill* one another: and there was given unto him a great sword.

Dan. vii. 25. xii. 1. And he [the king who shall do according to his own will, the Lawless one] shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change *Times* and *Laws.* And there shall be a time of Trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the Book. (Comp. Mat. xxiv. 15-24, 29-31; Mark xiii. 14-27; also,

1st Woe, Rev. viii. ix. 1-12.
2nd Woe, Rev. ix. 13-21; xi. 1-14.
3rd Woe, Rev. xvi. 17-21; xix. 11-21.)

BUYING,—SELLING.

Luke xvii. 28—30. As it was in the days of Lot,—they bought, they sold,—

Even thus shall it be in The Day when The Son of Man is revealed.

THE EARTH EMPTY—THE LAND UTTERLY SPOILED.

Isaiah xxiv. 1-3. Behold! the Lord maketh the earth *empty*, and maketh it *waste*, and turneth it upside down, and scattereth abroad the inhabitants thereof. And it shall be as with the people, so with the prince; as with the servant, so with his master; as with the maid, so with her mistress; as with the *buyer*, so with the *seller;* as with the lender, so with the borrower; as with the taker of usury, so with the giver of usury. The land shall be utterly *emptied*, and utterly spoiled: for The Lord hath spoken this word. (Rev. vi. 5-6; xiii. 17.)

[The accomplishment of the destruction and desolations, determined upon the whole earth (Isa. xxviii. 21, 22) in this Day of the Lord is more fully described in

the opening of the Seals: Rev. vi.—viii. 1-5.
the sounding of the Trumpets: viii. 6—ix., x. 7, xi. 15-19.
and the pouring out of the Vials: xvi.

considered in their future fulfilment, in the *literal* days of the final 5 years of the times of the Gentiles: commencing thus,—in their literal sense,—at the Descent of the Lord "into the air;" when the events of these Seals, Trumpets, and Vials, shall have accomplished their course on the Year-day principle of fulfilment, during 1260 *years* of a great apostasy; in which period the Lord has been gathering out His spiritual Israel, or chosen Church, of like faith with Abraham.]

COMMENCEMENT OF APOCALYPTIC VISIONS.

Rev. x. 8—11. And the Voice which I heard from heaven spake unto me again, and said, "Go, take the little book which is open in the hand of the Angel who standeth upon the sea and upon the earth!" And I went unto the Angel and said unto him, "Give me the little book!" And he said unto me, "Take it, and eat it up! and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey." And I took the little book out of the Angel's hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter. And he said unto me, "Thou must prophesy again before many peoples, and nations, and tongues, and kings."

[Redeemed *men* (repossessing humanity), ransomed from the grave, are already in heaven, at the opening of the 7-sealed book of the counsels of God, by the Lamb:—"And no *man* in heaven, nor in earth . was able to open the book, neither to look thereon. And I wept much, because no man was found worthy to open and to read the book, neither to look thereon. And one of the *elders* saith unto me, 'Weep not! behold! The Lion of the tribe of Judah, The Root of David, hath prevailed to open the book, and to loose the seven seals thereof.' And I beheld, and lo! in the midst of the Throne, and of the four living creatures (Ezek. i. 10; Ex. xxv. 18, 19, margin; Heb. ii. 11), and in the midst of the elders, stood a Lamb, as it had been slain, having seven horns, and seven eyes, which are the seven Spirits of God, sent forth into all the earth. (Isa. xi. 2; xl. 13, 14; lxi. 1; xlii. 4.) And He came and took the book out of the right hand of Him Who sat upon the throne. . And the four living creatures, and twenty-four elders, fell down before the Lamb, . . and they sang a new song,—'Thou art worthy to take the book, . for thou wast slain, and hast redeemed us to God by Thy Blood, out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth.'" Rev. v. 3—14.

Concerning the *manifested* fulfilment:—Hos. xiii. 11—14; Dan. vii. 9—11; Rom. viii. 21—23.]

1 Thes. iv. 16, 17, 18. For The Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first: then we who are alive and remain shall be caught up together with them in the

clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore exhort one another with these words.

Mat. xxiv. 27, 40—42; Luke xvii. 34. For as the lightning cometh out of the east, and shineth even unto the west; so shall also The Coming of The Son of Man be. Then shall two be in the field; the one shall be taken, and the other left. Two women shall be grinding at the mill; the one shall be taken and the other left. I tell you, in that night, there shall be two men in one bed; the one shall be taken, and the other left. Watch! therefore, for ye know not what hour your Lord doth come.

[The Master of the house may return at even, or at midnight, or at the cock-crowing, or in the morning (Mark xiii. 35): and each of the occupations mentioned will be applicable to some one of the quarters of the globe at the instant when the Lord shall descend, and summon "the saints who have made a covenant with Him by Sacrifice" (Ps. l. 5), to His Cloud-pavilion, in which He hides them in The Time of Trouble (Acts i. 9, 11; Ps. xxvii. 5): although His Coming to the toiling rowers whom He has constrained to go forth into the darkness alone, be, in Jerusalem time, "the fourth watch of the night,"—between three and six, a.m., according to Roman reckoning. Mark. vi. 45—51; Matt. xiv. 22—33; John vi. 15—21.]

OF THOSE TAKEN. | OF THOSE LEFT.

Therefore be ye also ready: for in such an hour as ye think not the Son of Man

COMETH.

Matt. xxiv. 44.

Matt. xxiv. 45—47. (Luke xii. 37—40, 42—44.) Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed is that servant whom his lord, when he cometh, shall find so doing. Verily, I say unto you, that he shall make him ruler over all his goods.

Matt. xxiv. 48—51. (Luke xii. 45—48.) But if that evil servant shall say in his heart, "My lord delayeth his coming!" and shall begin to smite his fellow servants, and to eat and drink with the drunken; the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him off, and appoint him his

portion with the hypocrites (Rev. iii. 14—17—22): there shall be weeping and gnashing of teeth.

Mat. xxv. 1.

Then

(At the time of the Lord's return.)

shall The Kingdom of Heaven be likened unto ten virgins, who took their lamps and went forth to meet the bridegroom.

(2.) And five of them were wise,

(2.) And five were foolish.

(3) They that were foolish took their lamps, and took no oil with them:

(4.) But the wise took oil in their vessels with their lamps.

(5, 6, 7.) While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, "Behold! the bridegroom cometh! go ye out to meet him!" Then all those virgins arose, and trimmed their lamps.

(8.) And the foolish said unto the wise, "Give us of your oil! for our lamps are going out."

(9.) But the wise answered, "Not so! lest there be not enough for us and you; but go ye rather to them that sell, and buy for yourselves."

(10.) And while they went to buy,

the bridegroom Came;

And they that were ready went in with him to the marriage,

and the Door was shut.

(Rev. iii. 7; John x. 9, 26—28.)

(11, 12.) Afterward came also the other virgins, saying, "Lord! Lord! open to us!" But He answered, "Verily! I say unto you, I know you not."

13. Watch! therefore, for ye know neither the Day nor the Hour wherein The Son of Man Cometh.

(Luke xii. 31—36; xiii. 23—30.)

[The redeemed men, in heaven at this period of the *opening* of the sealed book, are seen (in the vision) crowned: "And round about the throne were four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold." (Rev. iv. 4.) Have "*entered into* the joy of their Lord." Matt. xxv. 14—19—21.]

2. Tim. iv. 8. Henceforth there is laid up for me a crown of righteousness, which the Lord, the Righteous Judge, shall give me at that day: and not to me only, but unto all them also that love His Appearing.

1 Pet. v. 4. And when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away. (John xvii. 13, 22, 24; xiv. 3.)

IN THE SPIRIT ON THE LORD'S DAY.

["The statement that John was then 'in The Spirit on the Lord's Day,' may not merely signify that he had this vision on the Sabbath, but may also have the further and deeper meaning, that he was carried forward in contemplation by The Holy Spirit into the beginning of the period called the Day of the Lord, or Day of Judgment, commencing with The Advent of Christ (1 Pet. iv. 17), and comprising the thousand years of 'the millennium' (2 Pet. iii. 8, 10; Zech. xiv. 1, &c.). This view, which is supported by some writers, would additionally show that the main fulfilment of Revelation does not begin until the first stage of The Second Advent; and, in this case, the epistles to the seven churches would prophetically apply to different denominations or classes of Christians existent at Christ's return." —*M. Baxter.*]

Rev i. 10—18. I was in The Spirit on The Lord's Day, and heard behind me a great Voice, as of a trumpet (John v. 25, 28, 29; 1 Thes. iv. 16), saying, "I am Alpha and Omega (Isa. xliv. 6), The First and The Last; and what thou seest write in a book, and send it unto the seven churches which are in Asia" . . And I turned

to see the Voice that spake with me. And being turned I saw seven golden lampstands. And in the midst (Ex. xxv. 31—40; xxvii. 20, 21; xxx. 7, 8; xxviii. 3—39) of the seven (Rev. v. 6) lampstands, One like unto The *Son* of *Man*, clothed with a garment down to the foot, and girt about the breast with a golden girdle. (Ex. xxviii. 13-25.) His head and His hairs were white like wool, as white as snow (Dan. vii. 9); and His eyes were as a flame of fire; and His feet like unto fine brass, *as if they burned in a furnace;* and His Voice as the sound of many waters (Dan x. 5, 6). And He had in His right hand seven stars (Lev. xxiv. 2—4; 2 Chr. xiii. 11); and out of His mouth went a sharp two-edged sword (Isa. xlix. 2; Eph. vi. 17; Heb. iv. 12); and His countenance was as the sun shineth in His strength (Mat. xvii. 2; Acts xxvi. 13). And when I saw Him, I fell at His feet as dead, and He laid His right hand upon me, saying unto me, "Fear not! (John vi. 19, 20; xx. 19.) I am The First and The Last: I am The Living One, and became dead; and, behold! I am alive for evermore, amen! and have the keys of hades and of death."

["A 'first resurrection;' and consequently The Second Advent,—in its first and secret stage (John xiv. 22),—is implied to be before the three and a half years' tribulation, by the statement in Dan. xii. 1, that it will take place at the same time when the unparalleled "Time of Trouble" commences, which is foreshown in verse 7 to continue in its chief intensity during the final three and a half times or years; although it will have begun a year or two earlier, as intimated in Dan. xi. 40."]

A SECRET BUT PERSONAL MANIFESTATION OF CHRIST

TO THE "WISE VIRGINS."

Prefigured by His appearing personally to John in Patmos, before showing him the Judgments of the Seals, Trumpets, &c.

" by His appearing to Daniel (x. 2—7) before showing him the vision of the final three and a half years' Great Tribulation, which is the principal theme of Dan xi. xii.

Prefigured by Enoch's translation before the Flood came. Gen. v. 23, 24; Heb. xi. 5; Jude 14, 15.

" by Noah's safety within The Ark while the Flood overwhelmed the unbelieving world. (Gen. vi. 3—5.) Gen vii. 11—13, 16—18; viii. 4.

" by Joseph's "making himself known" to his brethren, in the early part of the third year (1 Cor. xv. 4), of the seven (Dan. ix. 27) years of famine; and their removal to Goshen, where their posterity subsequently escaped the Egyptian plagues,—the types of the future literal trumpet and vial plagues.

Gen. xlv. 4—7; xlvi. 34; Ex. viii. 22; ix. 4, 6, 26; x. 23; xii. 23—29.

" by the mysterious removal of Moses at the end of Israel's forty years in the wilderness, and *five* years before the dividing of the Promised Land and the *reign* of the Judges. (Deut. ii. 14; xxxiv; Josh. xiv. 7, 10; Rev. v. 10; xx. 4, 6.) A remarkable type of the removal of the "wise virgins," at the end of the forty years of the year-day sixth vial; and five years before Christ's descent on the Mount of Olives, visibly; and the final dividing of the Holy Land among the Jews (Ezek. xl.—xlviii.), and the millennial reign of the glorified saints as Judges. (1 Cor. vi. 2, 3; Rev. v. 10, xx. 4, 6; 2 Tim. ii. 12; Dan. vii. 22, 27.)

Moses is also a saint of the resurrection: dead (Deut. xxxiv. 1—6), and raised from the dead (Jude 9; Luke ix. 30, 31); again to appear with Elijah, a saint of God who was translated without death; The Lord's "two witnesses" (according to His law's requirement, Deut. xvii. 6, xix. 15; Matt. xviii. 16, 19) of the great sin of the world in "killing the Prince of Life." (Acts iii. 15.) Luke ix. 30, 31; Rev. xi. 3—6.

Another event of interest to the Church, in those last (seven) years of the Gentile dispensation, has a prefiguring in the escape of Lot out of Sodom,—which place he had chosen as a residence, for its fertile soil and luxuriance of earthly blessings (Gen. xiii. 10, 11); but in which, nevertheless, he had vexed his righteous soul when beholding the wickedness of its abandoned inhabitants (2 Pet. ii. 7—9). Lot's deliverance, as a brand plucked from the burning (1 Cor. iii. 15; Rev. iii. 17—19—21), appears like a foreshadowing of the flight of the Church into its wilderness hiding-place, provided by God (Rev. xii. 14). For the Lord himself had gone up, after speaking with Abraham,—the faithful, the "friend of God" (2 Chr. xx. 7; Isa. xli. 8; Jas. ii. 21—23; John xv. 14—16; Ps. l. 5; Rev. iii. 10); and His two Angels only, entered Sodom on the edge of that last night. (Gen. xviii. 1—8, 16—20, 21—33; xix. 1.)

Were these types of the Lord's "Two Witnesses" who shall prophesy "before the coming of that great and dreadful Day of the Lord,"—"the two olive-trees" which have fed the seven lamps in the Temple of God, "the law and the prophets" (Zech. iv. 2, 3, 11—14; Rev. xi. 4; Luke xvi. 31, xxiv. 27, 44, 45),—to be afterwards manifested to the world, in the *persons* of the Lawgiver and the Prophet of fire, when the Judgment shall be set and the books be opened? (Dan. vii. 10.) Mal. iv. 5, 6; Matt. xvii. 11; Deut. xvii. 6, xix. 15; Luke ix. 30, 31; Rev. xi. 3—6.

Yet out of Sodom the reluctant Lot also was conducted by Angels (Matt. xxiv. 31); although not before the morning of that Day of Terror had already arisen upon the earth. Gen. xix. 1—3, 15, 16—23, 30.

And many other Scriptures there are stored up by the good providence of The Lord and Saviour who is "The Head over all things to the Church" (Eph. i. 22), for the instruction and warning of those who obey the command, "Hear ye Him! for My Name is in Him!" (Ex. xxiii. 21; Matt. xvii. 5; John xvii. 5, 6; Heb. i. 3; Rev. xxi. 22, 23), in these present days of "distress of nations with perplexity," and in the coming days when "the sea and the waves" will "roar," in the "overturning" of revolutions (Ezek. xxi. 27); "men's hearts failing them for fear, and for looking after those things which are coming on the earth" (Luke xxi. 25, 26): "until He come whose right" the government of the earth and the nations "is." (Ezek. xxi. 27.)

Among these Scripture facts and histories, "the translation of Enoch before the Deluge, prefigures the first, or ante-tribulation, translation; and the translation of Elijah, *after* he had passed through the three and a half years' famine (1 Kings xvii. xviii.; 2 Kings ii.; Jas. v. 17, 18; Rev. xi. 6), typifies the second translation of the saints surviving after the three and a half years' Great Tribulation."

Rev. iv. 2—11, v. 8—10, xiv. 1—5; — vii. 9—17, xiv. 12—16, xv. 2—4.

And David, "a man after God's own heart" (1 Sam. xiii. 14; Acts xiii. 22, vii. 46), chosen and anointed secretly, while yet accounted little and despised among his brethren (1 Sam. xvi. 1—6, 7—11, 12, 13; xvii. 28), exhibits in his kingship a striking type of "The Kingdom and patience of Christ" (Rev. i. 9; Rom. viii. 17; 1 Pet. iv. 13; 2 Thes. iii. 5, margin). Like "the Nobleman Who went into a far country" (Luke xix. 11, 12), David waited for the crown to which Samuel had anointed him, until the troubles of a previous reign should be accomplished (John v. 43; xiv, 30, 31; Acts iii. 14; John viii. 44; 1 John iii. 8; 2 Thes. ii. 8—12; Isa. lxvi. 4; Rev. xii. 9, 12, xiii. 2): the troubles created by the king who was chosen by the people, and given to them in judgment, because in choosing him they had rejected the Kingship of Jehovah. (1 Sam. viii. 5—18.) Then David reigned seven years in Hebron over his *own* people, before he was

accepted by the entire country; as his glorious Son waits, and reigns over His Church, until He shall have "made His foes His footstool," and shall reign gloriously in Mount Zion, and in Jerusalem (Ps. cx. 1, xlv. 6, 7, margin; viii. 6, 9; Heb. ii. 8; Isa. xxiv. 23), over His "purchased possession," over "things in heaven, and on earth, and under the earth." (Eph. i. 10—14; Phil. ii. 9—11; Col. i. 20.)

2 Sam i. 1; ii. 1—4, 8—11; iii. 1; v. 1—5; xv. 13—15, 17, 25—28—30; xvii. 22—24; xix. 9—15, (16—40), 41—43; (xx.); Acts iii. 19—23, 26; ii. 32—36; Phil. iii. 20.

THE SEVEN EPISTLES TO THE CHURCHES

Rev. ii. iii.

LONG CONSIDERED AS

Prophetic delineations of the leading features of the Church of Christ during seven successive periods of this dispensation:	Are also probably delineations of seven different classes of Christians existent at the Lord's return.

[See Tabular View of the structure of the Apocalypse in "Why I hope to see The Sign of The Son of Man in Heaven. A letter to a friend." London: J. and W. Rider, 14, Bartholomew Close.]

THE CHURCH BEFORE WHICH IS SET AN OPEN DOOR.

(Rev. iii. 7, 8; Matt. xxv. 10; Rev. iv. 1.)

Rev. iii. 10. Because thou hast kept the word of My patience, I also will keep thee from the Hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.

Luke xxi. 25, 26. As a snare shall it come on all them that dwell on the face of the whole earth. Watch ye! therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand [εμπροσθεν,—to stand accepted as objects of His complacent approbation. Eph. i. 6; Jude 24; Rev. vii. 9] before The Son of Man.

1 Thes. v. 2—4. For yourselves know perfectly that The Day of The Lord so cometh as a thief in the night. For when they shall

say "Peace and safety!" then sudden destruction cometh upon them, —and they shall not escape. But ye, brethren! are not in darkness that That Day should overtake you as a thief.

1 Thes. i. 6—10. Ye became followers of us, and of The Lord, having received the word in much affliction, with joy of The Holy Spirit, . . in every place your faith toward God is spread abroad, . . [showing] how ye turned to God from idols to serve The Living and True God; and to wait for His Son from heaven Whom He raised from the dead, even Jesus, Who delivered us from the wrath to come.

THE THREE PRINCIPAL FEASTS OF THE LORD IN THEIR SEASONS.

Lev. xxiii. 4.

The Passover and Feast of unleavened Bread, when the *sheaf*, or handful, is waved an offering to The Lord. Lev. xxiii. 5–12. Comp. Rev. xiv. 1—5; also xxi. 9—23, xxii. 1—5.	The Feast of Weeks, or Harvest, after 50 days (Pentecost); when the "*Bread* of the first-fruits," two *loaves* baked with *leaven*,—made of fine flour, of wheat ripened ("dried" Rev. xiv. 15) in the heat of summer months,—are waved before The Lord. Lev. xxiii. 15—17, 20. Comp. Rev. xiv. 12—16; also xxii. 10—15.	The Feast of Tabernacles, or in-gathering, —when both the "floor (corn) and the wine-press" (vintage) have been gathered. Lev. xxiii. 39—43; Deut. xvi. 13—15; Neh. viii. 14—15; Zech. xiv 16—21. Comp. Rev. xiv. 17—20; also xxi. 1—8, 24—27.

The "rest," or "keeping of a Sabbath," into which the faithful servants "enter." Heb. iv. 9—11.

Lev. xxiii. 7, 21. (2 Chr. viii. 9; Isa. lxi. 6; Rev. xxii. 3, 4.)

SEALING OF THE "MAN-CHILD," OR "WISE VIRGINS."

(*Mystic* Israel.) *

During the Year-day fulfilment of the events of the Sixth Seal, and first Six Year-day Vials, 1792-4—1864-8. (From 1794 to 1815, the French Revolution.) From 1815 to 1866 the four Angels hold back the winds of havoc and desolation for 50 years during the sealing :

Rev. vii. 1—3. And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. And I saw another Angel ascending from the East, having the seal of The Living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying, "Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads!"

Rev. v. 9. And they sung a new song . . . "For Thou wast slain, and hast redeemed us to God by Thy Blood out of *every* kindred, and tongue, and people, and nation."

Acts xv. 14. Declared how God at the first did visit the Gentiles to take out of them a people for His Name. (xiii. 46: Matt. xvi. 16, 19; Acts ii. 14—40, x. xi.)

Rev. ix. 13—15. (In its first, or Year-day fulfilment.) And the sixth Angel sounded, and I heard a Voice from the four horns of the Golden Altar which is before God, saying to the sixth Angel who had the trumpet, "Loose the four Angels who are bound in the great river Euphrates!" And the four Angels were loosed that were prepared at an hour, and a day, and a month, and a year, to slay the third part of men.

---

* Man-child (Rev. xii. 5.), the Firstfruits, the Church of the Firstborn (Jas. i. 18; Heb. xii. 23), called also "Virgins" (Rev. xiv. 4, 5; Matt. xxv. 1—10); signifying free from idolatries (2 Cor. xi. 2—4, observing the marginal correction in verse 4).

VISION CONCERNING THE MAN-CHILD, (OR "WISE VIRGINS").

Rev. xii. xiv. 1—5.

Rev. xii. 1—5. And there appeared a great wonder [sign] in heaven; a Woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars: and she being with child cried, travailing in birth, and pained to be delivered. And there appeared another wonder [sign] in heaven; and, behold! a great red Dragon, having seven heads and ten horns, and seven crowns upon his heads. And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the Dragon stood before the Woman . . to devour her child as soon as it was born. And she brought forth a Man-child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to His Throne.

[A similar figure of speech occurs in the Gospel—Matt. xxiv. 4—8—14. "All these are the beginning of sorrows"—"pangs which precede the regeneration or new birth of the world:" Bengel. Comp. Matt. xix. 28; Rom. viii. 22: and this "earnest expectation of the creation, waits for *the manifestation of the sons* of God"—"the Church of the *Firstborn*." Rom. viii. 19; Heb. xii. 23. (John xvi. 19, 20—22; Luke xxi. 28.)]

Rev. xiv. 1—5. And I looked, and lo! a Lamb stood on the Mount Zion (Heb. xii. 22), and with Him 144,000, having His Name and His Father's Name written in their foreheads (John i. 12, xvii. 6, 24, xiv. 3, xii. 26). And I heard a voice from heaven, as the voice of many waters (iv. 6—11), and as the voice of a great thunder: and I heard the voice of harpers harping with their harps: and they sung as it were a new song before The Throne and before the four living creatures, and the elders: and no man could learn that song but the 144,000, which were redeemed from the earth. These are they which were not defiled—not idolaters—(Hosea iv. 11—17, &c.); for they are Virgins. These are they which follow The Lamb whithersoever He goeth. These were redeemed from among men, being the *first-fruits* unto God and to The Lamb. And

in their mouth was found no guile; for they are without fault before the Throne of God. (Eph. v. 26, 27; Luke xxi. 36; Eph. i. 6.)

[Ps. ii. 1, 2, 3; John xi. 53, 54; Luke xxiii. 6, 7, 11; ii. 29—32, 34—38; Acts ii. 32, 33—36; iv. 15—30; 1 Thess. iv. 16, 17; Ps. ii. 4—9; Rev. xix. 14, 15; ii. 27.]

Rev. xii. 6—17; xiii.; xiv. 6—16: the Vision is continued: showing the Flight of the "Woman" (or true Church, as distinct from the apostate Church, described in Rev. xvii.) into a wilderness, a provided place; and the persecution of the remnant of her seed, "who keep the commandments of God, and have the testimony of Jesus Christ."

["It being generally recognised by the most thoughtful and discriminating expositors, that the greater part of Daniel and Revelation undergo first a year-day figurative fulfilment, in which the prophetic days are fulfilled as years with reference to the Papal Antichrist, and ultimately a literal-day fulfilment, in which those prophetic days are fulfilled as literal days with reference to the personal Antichrist, it results that Rev. xii. has a two-fold accomplishment. In the year-day fulfilment the birth-pangs of the 'Woman' symbolise the anxious expectation of The Messiah's Appearing that was prevalent at the time of the First Advent, and 'The Man-Child" signifies Christ; Who ascended in His glorified body to God's Throne, A.D. 29-33, and Who is to rule all nations with a rod of iron (Ps. ii. 9; Rev. xix. 15). The watching of Satan to devour 'The Man-Child' was strikingly fulfilled by his energising Herod and Pilate, rulers in the Roman Empire, to destroy Christ; which, however, could not prevent Christ's Resurrection and Ascension. The casting down of Satan was typically fulfilled by the downfall of Paganism, A.D. 323. The flight of the 'Woman' into the wilderness for 1260 days, was figuratively accomplished by the retirement of real Christians into comparative obscurity within the sphere of the Papal Antichrist's dominancy during 1260 years (536-8 to 1796-8). The additional interval of 75 years beyondthe 1260, as given in Dan. xii. 12, has to elapse before the complete destruction of every Antichrist about 1872-3.

"In the secondary, literal-day, accomplishment, the birth-throes of the 'Woman' denote the anxiety and perturbation that will exist in the Church at large at the time of The Second Advent, in consequence of the great stir that will be excited by the expectation of the ascension of the 'Wise Virgins,' who are represented in this fulfilment by the Man-child, and who will be caught up to God's Throne, and afterwards rule all nations with a rod of iron (Rev. ii. 27). The lying-in-wait of Satan, especially as embodied in the 7-headed and 10-horned Roman Empire (Rev. xiii. 1, 2), and his attempt to devour the 'Man-child,' signifies the hostility and opposition

that Satan will manifest and stir up against the 'Wise Virgins.' The casting down of Satan represents his literal expulsion or dejection from the regions of the atmosphere, or 'high places,' where he now partly is (Eph. ii. 2, vi. 12), and his consequent confinement to the surface of this earth, for as soon as Christ and His saints are come 'into the air' (1 Thess. iv. 17), Satan's presence there will no longer be tolerated. The subsequent flight of the 'Woman' into the wilderness, signifies the retirement of many of the 'foolish Virgins,' (of the true Church, but who have been lukewarm, 'neither cold nor hot,' and not 'watching,') and other Christians who are then converted, into unfrequented places, in order to escape the 1260 days' persecution during the personal Antichrist's universal dominancy for 3½ years, the latter half of the 7 years, which commence with Antichrist's covenant with the Jews (Dan. ix. 27). There is a further period of 75 days to follow the 1260 days, just as 75 years follow the 1260 years, before Antichrist's destruction is completed by Christ's Descent upon Mount Olivet; and this 75 days is the excess of the 1335 days over the 1260 days, or 3½ years. (Dan. xii. 7—12.)"—*M. Baxter.*]

SEALING OF JEWS,

BETWEEN THE FIRST AND SECOND TRANSLATIONS OF SAINTS.

VISION OF THE GLORY OF THE LORD—AND WARNING ANGELS.

Ezek. viii. (i. 28, iii. 22, 23; Rev. i. 10—18.) And it came to pass, in the 6th year, in the 6th month, in the 5th day of the month, as I sat in my house, and the elders of Judah sat before me, that The Hand of the Lord God fell there upon me. Then I beheld, and, lo! a likeness as the appearance of fire, from the appearance of His loins, even downward, fire; and from His loins, even upward, as the appearance of brightness (rays? Heb. i. 3; Isa. lx. 3; Rev. i. 14, 16, iv. 3; Mal. iv. 2), as the colour of amber. And He put

Rev. i. 14—16. (i. 10, xxi. 10.) His eyes were as a flame of fire; and His feet like unto fine brass, as if they burned in a furnace; and He had in His right hand seven stars: and His countenance was as the sun shineth in his strength.

. . . . . .

(After ascension of 144,000. Rev. xiv. 1—5.)

Rev. xiv. 6—20. And I saw another Angel fly in the midst of heaven, having the Everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue,

forth the form of a hand, and took me by a lock of mine head; and The Spirit lifted me up between the earth and the heaven, and brought me in the visions of God to Jerusalem, to the door of the inner gate that looketh toward the north; where was the seat of the Image of Jealousy, which provoketh to jealousy (the Abomination, Matt. xxiv. 15). And, behold! The Glory of the God of Israel was there, according to the vision that I saw in the plain. Then said He unto me, "Son of man! lift up thine eyes now the way toward the north," . . and, behold! northward at the gate of the altar this Image of Jealousy ["Thou shalt have no other gods before Me: thou shalt not make unto thee any graven image, or any likeness . . (Rev. xiii. 14, 15): . . for I, the Lord thy God, am a jealous God." Ex. xx. 3—5] in the entry.

He said, furthermore, unto me, . "Seest thou what they do? even the great abominations that the house of Israel committeth here, that I should go far off from My Sanctuary?"

And He brought me to the door of the court. . . And I saw every form of creeping things, and abominable beasts, and all the idols . . portrayed upon the wall round about. And there stood before them seventy men of the ancients of the house of Israel, . . and people, saying, with a loud voice, "Fear God, and give glory to Him! for the Hour of His judgment is come: and worship Him that made heaven and earth, and the sea, and the fountains of waters!"

And there followed another Angel, saying, "Babylon is fallen, is fallen! that great city, because she made all nations drink of the wine of the wrath of her fornication [idolatries]."

And the third Angel followed them, saying with a loud voice, "If any man worship the Beast and his Image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the Presence of the Lamb: and the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the Beast and his Image, and whosoever receiveth the mark of his name." (Comp. xvi. 1, 2—21; xix. 20, 21.)

Here is the patience of the saints—(Matt. xxiv. 13: "he that shall endure unto the end the same shall be saved:"—In that day . . whosoever shall call on The Name of the Lord shall be saved. Acts ii. 21, 19—21; Joel ii. 30, 32; Rom. x. 13): here are they that

with every man his censer in his hand; and a thick cloud of incense went up. Then said He unto me, "Hast thou seen what the ancients of the house of Israel do in the dark, every man in the chambers of his imagery? for they say, 'The Lord seeth us not; The Lord hath forsaken the earth!'" (Matt. xxiv. 11—13; Amos viii. 11—14.)

. . .

And at the door of the gate of The Lord's House which was toward the north, behold! there sat women weeping for Tammuz (Adonis). And He brought me into the inner court of The Lord's House, and, behold! at the door of the Temple of The Lord, between the porch and the altar, were about five and twenty men, with their backs toward the Temple of The Lord, and their faces toward the east; and they worshipped the sun toward the east.

Then He said unto me, . . "They have filled the land with violence, and have returned to provoke Me to anger, . . therefore will I also deal in fury: Mine eye shall not spare, neither will I have pity: and though they cry in Mine ears with a loud voice, yet will I not hear them."

keep the commandments of God, and the Faith of Jesus. And I heard a voice from heaven saying unto me, "Write, Blessed are the dead which die in The Lord from henceforth, saith The Spirit: yea, that they may rest from their labours; and their works do follow them" (vi. 9—11, xx. 4, 5. Martyrs). And I looked, and behold! a White Cloud (Acts i. 9, 11; Rev. xx.11, xix. 11), and upon the Cloud One sat like unto The Son of Man, having on His Head a golden crown, and in His Hand a sharp sickle.

And another Angel came out of the Temple, crying with a loud voice to Him that sat on the Cloud, "Thrust in Thy sickle and reap: for the time is come for Thee to reap; for the Harvest of the earth is ripe" —dried. [Matt. xxiv. 29—31. Immediately after the tribulation of those days (Rev. vii. 14, 9), . . shall appear The Sign of The Son of Man in heaven— . . shall gather together His elect, . . from one end of heaven to the other. Matt. iii. 12. Gather His wheat into the garner.] And He that sat on The Cloud thrust in His sickle on the earth; and the earth was reaped.

THE SEALING TO SPARE FROM SLAYING.

Blessed are they who mourn: for they shall be comforted.
Matt. v. 4; Ezek. ix. 4.

Ezek. ix. He cried also in mine ears with a loud voice, saying, "Cause them that have charge over the city to draw near, even every man with his destroying weapon in his hand!" And, behold! six men came from the way of the higher gate, which lieth toward the north, and every man a slaughter weapon in his hand; and one man among them was clothed with linen, with a writer's ink-horn by his side: and they went in and stood beside the brazen altar. And The Glory of The God of Israel was gone up from the cherub (Rev. iv. 6—8) whereupon He was, to the threshold of the House. And He called to the man clothed with linen, who had the writer's ink-horn by his side; and The Lord said unto him, "Go through the midst of the city, through the midst of Jerusalem, and *set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof.*"

And to the others He said, in mine hearing, "Go ye after him through the city, and smite: let

Rev. vii. 1—8; xvi. 12—16. . . And I saw another Angel ascending from the East, having the seal of The Living God: and he cried with a loud voice to the four Angels, to whom it was given to hurt the earth and the sea, saying, "Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads! And I heard the number of them who were sealed:—144,000 of all the tribes of the children of Israel. Of the tribe of Judah were sealed 12,000—

[Of each of the twelve tribes, 12,000 sealed:—]

Rev. xvi. 12—16. And the sixth Angel poured out his Vial upon the great river Euphrates; and the water thereof was dried up, that the way of the Kings of the East might be prepared. And I saw three unclean spirits like frogs come out of the mouth of the Dragon, and out of the mouth of the [wild-] beast, and out of the mouth of the false prophet. For they are the spirits of devils [atheism, revolution, fanaticism?]

not your eye spare, neither have ye pity; slay utterly [to destruction] old and young, both maids and little children, and women: but come not near any man upon whom is the mark; and begin at My Sanctuary!" Then they began at the ancient men who were before the House. And He said unto them, "Defile the House, and fill the courts with the slain: go ye forth!" And they went forth, and slew in the city.

And it came to pass, while they were slaying them, and I was left, that I fell upon my face, and cried, "Ah, Lord God! wilt thou destroy all the residue of Israel in Thy pouring out of Thy fury upon Jerusalem?" (1 Kings xix. 18.)

Then said He unto me, "The iniquity of the house of Israel and Judah is exceedingly great, and the land is filled with blood, and the city full of wresting of judgment; for they say, 'The Lord hath forsaken the earth, and The Lord seeth not!' And as for Me also, Mine eye shall not spare, neither will I have pity, but I will recompense their way upon their head."

And, behold! the man clothed with linen, who had the ink-horn by his side, reported the matter, saying, "I have done as Thou hast commanded me."

working miracles (Matt. xxiv. 24; 2 Thes. ii. 9), which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great Day of God Almighty.

"Behold! I come as a thief! Blessed is he that watcheth, and keepeth his garments, lest he walk naked and they see his shame."

[There was a custom among the Jewish priests, that one, who was called the Night-Levite, should go round during the night and look to the conduct of those whose duty it was to guard the temple. If any one of these guards was found sleeping, his outer garment was taken from him and burnt; so that in the morning his fault was exposed to all.]

COALS OF FIRE SCATTERED FROM THE MEDIATOR'S GOLDEN CENSER OVER THE CITY AND UPON THE EARTH.

Ezek. x. 1—7 (18—20); xi. 5, 8—10. Then I looked, and, behold! in the firmament that was above the head of the cherubim there appeared over them as it were a *sapphire stone*, as the appearance of the likeness of a Throne. [Ex. xxiv. 10. And the seventy elders saw the place whereon The God of Israel stood (Septt.): and there was under His feet as it were a paved work of a *sapphire stone*, as it were the body of heaven in its clearness.] And He spake unto the man clothed with linen, "Go in between the wheels, even under the cherub, and fill the hollow of thy hand with *coals of fire from between the cherubim*, and *scatter them over the city*." And he went in in my sight. Now the cherubim stood on the right side of the House, when the man went in, and the Cloud filled the inner court. Then The Glory of The Lord went up from the cherub, and stood over the threshold of the House; and the House was filled with the Cloud, and the court was full of the Brightness of The Lord's Glory. And the sound of the cherubim's wings was heard even to the outer court, as the Voice of The Almighty God when He speaketh. (Rev. i.

Rev. viii. 1—6, ix; 20, 21. And when He had opened the seventh seal, there was silence in heaven about the space of half an hour. And I saw the 7 angels which stood before God, and to them were given 7 trumpets.

And Another Angel came and stood at the altar, having a golden censer; and there was given unto Him much incense (Rev. i. 13; Heb. vii. 24, 25; ix. 24; Ex. xxiii. 20—23), that He should offer it with the prayers of all saints upon the golden altar which was before The Throne. And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of The Angel's Hand. And The Angel took the censer, and filled it with fire of the altar, and cast it upon the earth: and there were voices, and thunderings, and lightnings, and an earthquake. And the seven angels which had the seven trumpets prepared themselves to sound. . . . . And the rest of the men who were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood: which neither can

15, xiv. 2, xix. 6.) . . And one cherub stretched forth his hand from between the cherubim unto the fire that was between the cherubim (Ex. xxv. 17—22; Lev. xvi. 12—14), and took thereof, and put it into the hands of him that was clothed with linen; who took it, and went out.

Ezek. xi. 5, 8—10. And The Spirit of the Lord fell upon me, and said unto me, "Speak! Thus saith the Lord; Thus have ye said, O house of Israel! for I know the things that come into your mind, every one of them. . . Ye have feared the sword; and I will bring a sword upon you, saith the Lord God. And I will bring you out of the midst of [this city], and deliver you into the hands of strangers, and will execute judgments upon you. Ye shall fall by the sword; I will judge you in the border of Israel; and ye shall know that I am The Lord.

see, nor hear, nor walk: neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.

Rev. x. [Here occurs a season of delay, and a Revival of religion corresponding with the Reformation of the 16th century, less than 360 *years* before the End,—so, this Revival is less than one year (a *time*, x. 6) before the End.]

Rev. xv. 1, 5—8, xvi. And I saw another Sign in heaven, great and marvellous, 7 Angels having the 7 last plagues; for in them is filled up the wrath of God. . . .

And after that, I looked, and, behold! the Temple of the Tabernacle of The Testimony in heaven (Ex. xxvi. 30) was opened. And the 7 Angels came out of the Temple, having the 7 plagues, clothed in pure and white linen (Ex. xxxix. 27; Ezek. xliv. 17; garments of priests of The Lord:), and having their breasts girded with golden girdles. And one of the 4 living-creatures (cherubim) gave unto the 7 Angels 7 golden vials full of the wrath of God, Who liveth for ever and ever. And the Temple was filled with smoke from The Glory of God, and from His power; and no man was able to enter into the Temple, till the 7 plagues of the 7 Angels were fulfilled.

And I heard a Great Voice out of the Temple, saying to the 7

Angels, "Go your ways, and pour out the vials of the wrath of God upon the earth." . . . . . And men blasphemed The God of heaven because of their pains and their sores, and repented not of their deeds.

Rev. xiv. 17—20. And another Angel came out of the Temple which is in heaven, he *also* having a sharp sickle [14]. And another Angel came out from the Altar, who had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, "Thrust in thy sharp sickle, and gather the clusters of the vine of *the earth* [contrast John xv. 1], and cast it into the great winepress of the wrath of God. And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse-bridles, by the space of 1,600 furlongs. (Rev. xvi. 16, xix. 11—21; Isa. lxiii. 1—6; Rev. xvi. 6; Joel iii. 9—16; Zech. xiv. 1—5.)

THE UNHALLOWED SACRIFICES OF A PEOPLE "DELUDED."

Isa. xxx. 27, 28.

(Dan. ix. 27; Isa. xxviii. 15—18; 2 Thess. ii. 11; Matt. xxiv. 24; John v. 43.)

Hosea v. 6, 15. They shall go with their flocks and with their herds to seek The Lord; but they shall not find Him. (John vii. 33, 34. "Yet a little while I am with you, and then I go unto Him that sent Me. Ye shall seek Me, and shall not find Me: and where I

am, thither ye cannot come." viii. 21, 24. Then said Jesus again unto them, "I go My way, and ye shall seek Me, and shall die in your sins: whither I go, ye cannot come:—for if ye believe not that I am He, ye shall die in your sins.") He hath withdrawn Himself from them. . . I will go and return to My place, till they acknowledge their offence, and seek My Face: in their affliction they will seek Me early.

Isa. lxvi. 1—4, 5, 6. Thus saith The Lord, "The heaven is My Throne, and the earth is My Footstool; where is the house that ye build unto Me? and where is the place of My rest? For all those things hath Mine Hand made, and all those things have been, saith The Lord; but to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at My word.

"He that killeth an ox is as if he slew a man; he that sacrificeth a lamb [or kid], as if he cut off a dog's neck; he that offereth an oblation, as if he offered swine's blood; he that burneth incense, as if he blessed an idol (xlviii. 1; Jer. v. 2). Yea, they have chosen their own ways, and their soul delighteth in their abominations. I also will choose their delusions [devices], and will bring their fears upon them; because when I called none did answer; when I spake, they did not hear; but they did evil before Mine eyes, and chose that in which I delighted not.

"Hear the word of The Lord, ye that tremble at His word; Your brethren that hated you, that cast you out for My Name's sake, said 'Let The Lord be glorified!' but He shall Appear to your joy, and they shall be ashamed." A voice of noise from the city, a voice from the Temple, a voice of The Lord that rendereth recompense to His enemies! . . .

(2 Thes. i. 6—10. Seeing it is a righteous thing with God to recompense tribulation to them that trouble you; and to you who are troubled rest with us, when The Lord Jesus shall be revealed from heaven with the Angels of His power, in flaming fire taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from The Presence of the Lord and from The Glory of

His power; when He shall come to be glorified in His saints, and to be admired in all them that believe (because our testimony among you was believed) in that Day.) . .

Isa. lxvi. — 10—16. . . . . For, behold! The Lord will come with fire, and with His Chariots like a whirlwind, to render His anger with fury, and His rebuke with flames of fire. .

Ezek. xi. 15—23. . . Thus saith The Lord God, . "I will give you the Land of Israel. And they shall come thither, and they shall take away all the detestable things thereof and all the abominations thereof from thence. And I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them a heart of flesh: that they may walk in My statutes, and keep Mine ordinances and do them: and they shall be My people, and I will be their God. (Jer. xxxii. 38—42, xxxi. 31—34.) But as for them whose heart walketh after the heart of their detestable things and their abominations, I will recompense their way upon their own heads, saith The Lord God."

Then did the cherubim lift up their wings, and the wheels beside them; and The Glory of The God of Israel was over them above. And The Glory of The Lord went up from the midst of the city, and stood upon the Mountain which is on the East side of the city.) (Mount of Olives, Zech. xiv. 4; Luke xxiv. 50—52; Acts i. 12.)

"YEAR-DAY" AND "LITERAL-DAY" INTERPRETATIONS.

Rev. xii. 5; Acts. iii. 21.	Rev. xii. 5; 1 Pet. iv. 17; John xiv. 3; xii. 26.
Christ	The "firstfruits"
"The Man-Child"	unto God and The Lamb,
ascends	caught up
500 years before	500 days before
The Papal Antichrist's	The Infidel Antichrist's
1260 years.	1260 days.

1 Thess. iv. 15—17.
The Lord's Advent
in its first stage
at the beginning of the Year-day 7th Seal, 7th Trumpet, & 7th Vial:
about 5 years
before the Consummation:
Receiving the "firstfruits" "into the air,"
They who "sleep in Jesus" being raised from the dead.
Rev. viii. 1, xiv. 1—5; 1 Thes. iv. 14, 16; 1 Cor. xv. 52.

Zech. xiv. 4; Acts i. 11, 12.
The Lord's Advent
in its second stage
at the beginning of the literal-day 7th Seal,
about 5 days before the End.
The martyrs of the last Tribulation raised in glorified bodies,
and the remaining living saints translated.
Rev. xx. 4, 5; vii. 9—17, viii. 1; xiv. 14, 15.

ΕΚΘΥΓΕΙ—ESCAPE.

Luke xxi. 28, 33, 36. And when these things *begin* to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.

Heaven and earth shall pass away: but My words shall not pass away. Watch ye! therefore, and pray always, that ye may be accounted worthy to *escape* all these things that shall come to pass, and to stand—[εμπροσθεν,—stand accepted: Jude 24; Rev. iv. 4; Eph. i. 6] before The Son of Man.

"Now unto Him Who is able to keep you from falling, and to present you faultless before the Presence of His Glory with exceeding joy, to The only wise God our Saviour, be glory and majesty, dominion and power, both now and ever! Amen!" Jude 24, 25.

"Round about The Throne were four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold." Rev. iv. 4.

"To the praise of the glory of His grace, wherein He hath made us accepted in The Beloved One." Eph. i. 6. (Matt. xvii. 5; John viii. 29.)

"Philadelphian" Christians, who love, and look for, Christ's Appearing, escape the *Hour* of temptation? [Typical fulfilment at the siege of Jerusalem by Titus, when the Christians—believing the word of The Lord Jesus, and perceiving the signs He had foretold—left the city, before the siege: antitypical fulfilment in the 4 or 5 years of trouble (its intensity during 3½ years) preceding The Lord's descent upon the Mount of Olives: Luke xxi.; Zech. xiv. 4, &c.; at the beginning of which period the "Wise Virgins" are supposed to be translated, and, with the risen "dead in Christ," to "meet The Lord in the air;" and shortly afterwards, and before the commencement of the 1260 days,—3½ years,—is expected to occur the flight of the "Woman,"—the main body of the Church,—into a wilderness. Rev. xii; 1 Thess. iv. 14—17.]

A crown of righteousness . . unto all them that *love* His Appearing. 2 Tim. iv. 8. (Phil. iii. 8—14.)

Unto them that *look for* Him shall He Appear the second time without a Sin-Offering unto salvation. Heb. ix. 28. (1 Pet. i. 5.)

Our community, city, is in heaven, *from whence* also we *look for* The Lord Jesus Christ as Saviour. Phil. iii. 20.

Looking for and hasting the coming of the Day of God. 2 Pet. iii. 12; Tit. ii. 13.

To *wait for* His Son from heaven. 1 Thess. i. 10.

Waiting for the Coming [revelation, Col. iii. 4] of our Lord Jesus Christ. 1 Cor. i. 7.

WATCHING.

Rev. iii. 8-10. I know thy works: behold! I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept My word, and hast not denied My Name.

NEITHER COLD NOR HOT.

Rev. iii. 15, 17-19. I know Thy works, that Thou art neither cold nor hot: I would Thou wert cold or hot.

Because thou sayest, "I am rich, and increased with goods, and have

Because thou hast kept the word of My patience, I also will keep thee from the *Hour* of Temptation, which shall come upon *all the world*, to try them that dwell upon the earth. (John xx. 29. Blessed are they who have not seen and yet have believed. 1 Pet. i. 8; 1 Cor. xi. 32.)

need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of Me gold tried in the fire, that thou mayst be rich (Matt. xxv. 9); and white raiment that thou mayst be clothed, and that the shame of thy nakedness do not appear (Matt. xxii. 11-13; Isa. lxi. 10; lxiv. 6); and anoint thine eyes with eye salve that thou mayst see. As many as I love, I rebuke and chasten: be zealous therefore, and repent! (1 Cor. xi. 32.)

"HOUR"

OF SUPREMACY OF ANTICHRIST WITH HIS TEN KINGS:

Rev. xiv. 12, 13. Here is the patience of the saints: here are they that keep the commandments of God, and the Faith of Jesus. (Heb. xii. 1, 2.) And I heard a Voice from heaven saying unto me, "Write! Blessed are the dead which die in The Lord from henceforth! saith the Spirit; Yea, that they may rest from their labours; and their works do follow them." (Acts. ii. 18—21.)

Rev. xii. 17. And the Dragon was wroth with the "Woman," and went to make war with the remnant of her seed, which keep the commandments of God, and have the Testimony of Jesus Christ. (Luke xxiv. 48; Acts iii. 14, 15.)

Rev. xvii. 12—14. And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one *hour* with the Beast. These have one mind, and shall give their power and strength unto the [θηριον,—wild-beast, Rev. xiii. 17, 1, 2; Dan. vii. 4—7. Concentration of the Heaven-defying World-power? Gen. xi. 1—9; Rev. xviii.] Beast. These shall

make war with The Lamb, and The Lamb shall overcome them; for He is Lord of lords, and King of kings: and they that are with Him are called, and chosen, and faithful. (Rev. xii. 11, xix. 14.)

Luke xxii. 53.

But this is your *hour*, and the power of darkness. (John xii. 27.)

Rev. xi. 2—4, 7, 11—14. . And the holy city shall the Gentiles tread under foot 42 months. And I will give unto My Two Witnesses that they may prophesy [telling forth rather than foretelling] 1260 days, clothed in sackcloth. These are the Two Olive trees, and the Two Lampstands standing before The God of the Earth (Zech. iv. 3, 11, 14.). . . And when they shall have finished their testimony, the Beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them. [Mystical and year-day fulfilment in the Two Books of The Covenant,—completed during the French Revolution.] . . . And after 3½ days the Spirit of life from God entered into them (Rom. viii. 11), and they stood upon their feet; and great fear fell upon them who saw them. And they heard a great Voice from heaven saying unto them, "Come up hither!" And they ascended up to heaven in a cloud; and their enemies beheld them. And the same *hour* was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of names of men seven thousand: and the remnant were affrighted, and gave glory to The God of heaven.

The second Woe is past: behold! the third Woe cometh quickly.

Rev. xiv. 7—10. I saw another Angel fly in the midst of heaven, having The Everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying, with a loud voice, "Fear God, and give glory to Him! for the *Hour* of His judgment is come: and worship Him Who made heaven, and earth, and the sea, and the fountains of waters."

And there followed another Angel, saying, "Babylon is fallen, is fallen! that great city; because she made all nations drink of the wine of the wrath of her fornication,—idolatries."

And the third Angel followed them, saying with a loud voice, "If any man worship the Beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation; and he shall be tormented with fire and brimstone in the presence of the holy Angels, and in The Presence of The Lamb.

John xii. 31.

Now is the Judgment of this world: now shall the prince of this world be cast out. [Into the air, Eph. ii. 2; Luke x. 18. Unto the earth, Rev. xii. 12. Into the bottomless pit, Rev. xx. 3. Into the lake of fire and brimstone, Rev. xx. 10: three stages of the casting out yet to come.]

Rev. xviii. 1, 2, 4, 5, 8, 9, 17—21. After these things I saw another Angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, "Babylon the great is fallen, is fallen! and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird." . And I heard Another Voice from heaven, saying, "Come out of her My people! that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities. . . ."

[The Sign of The Son of Man Appearing, Matt. xxiv. 29, 30. Year-day fulfilment at the Reformation in 16th century: literal-day fulfilment at the second Translation of living-saints and resurrection of the martyrs of the Great Tribulation; immediately before the Descent on the Mount of Olives.]

Therefore shall her plagues come in one day; death, and mourning, and famine; . . for strong is The Lord God Who judgeth her. And the kings of the earth, . . shall bewail . . "Alas, alas! that great city Babylon, that mighty city! for in one *hour* is thy judgment come. . . . . For in one *hour* so great riches is come to nought. . . For in one *hour* is she made desolate. Rejoice over

her, thou heaven! and ye holy Apostles and Prophets! for God hath avenged you on her." (Rev. vi. 9, 10; Luke xviii. 7, 8.) . . . And in her was found the blood of Prophets, and of Saints, and of all that were slain upon the earth.

WARFARE OF "FIRSTFRUITS" CHRISTIANS.	WARFARE OF "HARVEST" CHRISTIANS.

[The hour of wicked men and of the power of Darkness (Luke xxii. 53), when the prince of this world is cast out (John xii. 31; Luke x. 18, 20; Job. i. 6—12), first into the air, having still liberty to be "the accuser of our brethren" (Eph. ii. 2; Job. i. 9, ii. 5; Dan. x. 2, 12, 13; Zech. iii. 1, 2), when he found no hold for his temptation in The Holy One (Luke iv. 13; John xiv. 30); and thenceforth the saints overcome, being conquerors through Him Who loveth [Rev. i. 5] them (Rev. xii. 11; Rom. viii. 37), yet having to resist unto blood (Heb. xii. 4—8, x. 32—34; 1 Cor. x. 13), following The Captain of their salvation (Heb. ii. 10—18; Ex. xxv. 17—19, margin); then into the earth, when the "firstfruits" are caught up to meet The Lord in the air (Rev. xii. 7, 10, 12; 1 Thess. iv. 17), or the heavenlies, where the power of Darkness has inhabited (Eph. vi. 12), apparently having no access to The Throne since the Ascension to that Throne of The Man Christ Jesus, Whose it is by right of "inheritance," "Whose goings forth have been from the days of Eternity" (Heb. ix. 24:—i. 3, 4, 8; Ps. ii. 7:—John xvii. 5; Micah v. 2, margin; John i. 1—3; Gen. i. 3, 6, 9, &c; iii. 7); finally into the bottomless pit he is cast out (Rev. xx. 1, 2); and the "dust" of disappointment and failure "shall be the Serpent's meat." Isa. lxv. 25; Gen. iii. 14.]

Eph. vi. 10-18. Finally, my brethren! be strong in the Lord, and in the power of His might. Put on the whole armour of God, that ye may be able to stand against the *wiles* of the devil (Acts xix. 1, 19). For we wrestle not against blood and flesh, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness [wicked spirits] in high

Rev. xii. 7-11-17. And there was war in heaven: Michael and his angels fought against the Dragon; and the Dragon fought and his angels, and prevailed not, and there was not found for him a place in heaven. And the great Dragon was cast out, that old Serpent, called the Devil, and Satan, who deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.

places [above the heavens]. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand, therefore, having your loins girt about with truth, and having on the breast-plate of righteousness; and your feet shod with the preparation of the Gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of The Spirit, which is the word of God: Praying always, with all prayer and supplication in The Spirit, and watching thereunto with all perseverance and supplication for all saints.

Luke x. 19, 20. Behold! I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you. (Matt. iv. 24; Mark i. 34; v. 9.) Notwithstanding, in this rejoice not, that the spirits are subject unto you; but, rather, rejoice because your names are written in heaven!

And I heard a loud voice saying in heaven, "Now is come salvation, and strength, and The Kingdom of our God, and the power of His Christ: for the Accuser of our brethren is cast down, who accused them before our God day and night. And they overcame him by the Blood of The Lamb, and by the word of their testimony; and they loved not their lives unto the death. Therefore rejoice ye heavens, and ye that dwell in them! Woe to the inhabiters of the earth and of the sea! for the devil is come down unto you having great wrath, because he knoweth that he hath but a short time." And when the Dragon saw that he was cast unto the earth, he persecuted the "Woman" which brought forth the "Man child." And the Dragon was wroth with the "Woman," and went to make war with the remnant of her seed, which keep the commandments of God, and have the Testimony of Jesus Christ.

Rev. xiii. 1, 2, 7, 8. I saw a Beast (θηριον, wild beast) rise up out of the sea, having 7 heads and 10 horns, and upon his horns 10 crowns, and upon his heads, names of blasphemy: And the Dragon gave him his power, and his seat, and great authority: And it was given unto him to make war with the saints, and to overcome (xi. 7) them: and power was given him over all kindreds, and tongues, and

nations. (Matt. iv. 8, 9.) And all that dwell upon the earth shall worship him, whose names are not written in The Book of Life of The Lamb slain, from the foundation of the world.

Rom. viii. 35—39. Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? [Who, not what, because personal enemies lurk under these adverse things. Bengel.] As it is written, "For Thy sake we are killed all the day long; we are accounted as sheep for the slaughter!" (Ps. xliv. 22.) Nay, in all these things we are more than conquerors through Him that loved us [Who hath with His love embraced us in Christ]. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height [not ὕψος, the third heaven, the dwelling-place of God, from whence we receive nothing hurtful; but ὕψωμα, pointing to those regions where the powers of darkness range, *exalting* themselves awfully against us, 2 Thess. ii. 4; Eph. ii. 2, vi. 12], nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

BEHOLD! THE HUSBANDMAN WAITETH FOR THE PRECIOUS FRUIT.

Jas. v. 7, 8.
(2 Pet. iii. 12, margin; Ps. cx. 1; Acts ii. 34, 33; Matt. iii. 3.)

"FIRSTFRUITS;"	"HARVEST;"
(Sealed and numbered.)	(Almost entirely unsealed and an unnumbered multitude.)
"Wise Virgins,"—"the Bride,"—"Kings and priests redeemed by Blood."	"Foolish Virgins,"—martyrs,—guests at the Marriage Supper,—also "elect,"—and sharers in the government.

(Matt. xxv. 1, 4, 10; v. 8—10; John iii. 29; Rev. xix. 7; iii. 6, 5.)

Rev. iv. 4, 6; v. 8—10; xiv. 1—5.

Before the opening of the Seals, *crowned* elders worship The Lamb, singing a new song, ascribing glory, honour, power, wisdom, riches, and blessing, to Him Who has redeemed them by His Blood, and made them kings and priests.

The 144,000 standing with The Lamb on Mount Zion (the heavenly Jerusalem, Heb. xii. 22), also sing a new song which no one could learn but these redeemed from among men, being the "firstfruits unto God and The Lamb;" without fault before His Throne: and having The Father's Name written in their foreheads. (Rev. iii. 12.)

Before this Throne was a *sea of glass like unto crystal.*

(Matt. xxv. 1—3, 8, 11, 12; Rev. xii. 9—12; xiv. 15; vi. 9—11; iii. 21; xix. 9; Matt. xxii. 9; xxiv. 29—31; iii. 12.)

Rev. vii. 9—17; xv.

These called "foolish Virgins" are ultimately gathered, being "loved, rebuked, and chastened," unto "zeal and repentance" (Rev. iii. 19; Phil. i. 6; John x. 28). In the main true Christians, but lacking the spirit of the "Bride" (Matt. xxv. 3, 4), as this He Who "has the Bride" (John iii. 29) "knows them not" (Matt. xxv. 12). Neither cold nor hot, their portion is appointed with the unbelievers or hypocrites (Luke xii. 46; Matt. xxiv. 51) during the 1260 days (Rev. xi. 3) of the Great Tribulation (Rev. vii. 14):—though not *of* these, and shut out (Matt. xxv. 10) from only the first Translation, the gathering of the "Firstfruits," they are apparently classed with those who are taken from the "highways" during the trials of Antichrist's reign.

These saints have obtained the victory over the Beast and his image, and his mark, and the number of his name. And they—a great multitude, which no man could number—have *palms* in their hands, in token of the victory; and stand before The Lamb, giving thanks and praises to their God. Coming after the 144,000, their song is that of "Moses and The Lamb" (Ex. xiv. 1—31; xv. 1—18; Heb. xiii. 12—14; 1 Pet. i. 18, 19; Deut. xxxii. 1—44), justifying the Judgments of The King of Nations, commemorating the great and marvellous works of

The Lord God Almighty, saying, "Just and True are Thy ways, Thou King of saints [nations]! Who shall not fear Thee, O Lord! and glorify Thy Name: for Thou only art Holy! for all nations shall come and worship before Thee; for Thy Judgments are made manifest!"

This is the "Harvest," now ripe ["dried"] (Rev. xiv. 15), the saints who are come out of the Great Tribulation (Rev. vii. 14), martyred for The Name and Testimony which they bore; overcoming by The Blood of The Lamb, and by the word of their Testimony, and loving not their lives unto the death (Matt. xvi. 24—27, 28;—xvii. 1—9;—2 Tim. ii. 12); keeping the *commandments* of God and having the *Testimony* of Jesus Christ (Dan. vii. 25; Rev. xii. 11, 17). They shall hunger and thirst no more (Dan. xi. 33), nor be smitten with heat; and they are taken up to The Throne of The Lamb, when His 7 last plagues of the Vials (Rev. xvi.) are about to be poured upon the Desolator.

These stand on a *sea of glass mingled with fire.*

Both these companies,—the 144,000 sealed ones of the mystic Israel who are translated with the risen "dead in Christ," and the un-numbered multitude of martys and living saints, are of all nations, kindreds, people, and tongues (Rev. v. 9; vii. 9); therefore distinct from the 144,000 sealed children of Israel (Ezek. ix. 4; Rev. vii. 1—8). In the enumeration of the tribes of the literal Israel, Dan is supposed to be included with Naphtali; who was his *own* brother, the son of the same mother. Thus the tribes are mentioned in 6 pairs; Joseph, as the eldest son of the principal (Gen. xxix. 18) wife, inheriting a double blessing. (Rev. vii. 8, 6; Gen xxxvii. 3, 23.) 12,000 *men* (not souls) enumerated: perhaps heads or fathers with their posterity (as in Rom. xi. 4), like Abraham who "commanded his chil-

dren and household after him, and they kept the way of The Lord" (Gen. xviii. 19); or Noah who "prepared an ark to the saving of his house" (Heb. xi. 7); or the devout Cornelius who "feared God with all his house."

Rev. xix. 1—9.

We observe that the song "Hallelujah" is for the first time heard in the Revelation, when the first and second Translations, or gathering of "First-fruits" and of "Harvest," have both occurred,—when "The Lamb's Wife has prepared herself," and The Marriage is ready as an introduction to The *Coming forth* to Battle and Victory of The Lamb, and the following of the armies in heaven (Song of Songs, vi. 13; Rev xix. 14) on "white" horses, in royal state and with conquering power. Only in Rev. xix., but there repeatedly, the word ("Hallelujah") occurs; and indicates the presence of the Jewish Church in heaven; the sealed 144,000 gathered at the "Harvest." This praise to The Lord in His Name יה—Jah—He Who is, implies "a most *present* feeling of His most saving Divine work," a Name quoted, as Bengel says, "only in songs" (Ex. xv. 2; Isa. xii. 2; [Heb. x. 37, ix. 11] Ps. lxviii. 4): and "not derived from Jehovah, which includes "Who is to come,"—an Object of trust for the future as well as of rejoicing in the present time, as in Isa. xii. 2; xxvi. 4; in which passages the Prophet employs both names יה יהוה, Jehovah-Jah, and by this very circumstance teaches us the difference between the two Names." Kimchi observes that "Hallelujah resounds, in the place where it first occurs in the Psalms, upon the destruction of sinners and the ungodly." Ps. civ. 35 (lxviii. 4).

"The Name Jehovah (He shall be—Being—He was,) was frequently used in the times of promises drawing towards their accomplishment: יה, "He Who is," is adapted to all times which are gladdened with *present* aid, and therefore especially to the Last Times,"—when The Lord *is become* The Salvation of His people (Isa. xii. 2); when the Mystery of God is finished (Rev. x. 7; xvi. 17); and His Name is declared (John xvii. 6), The Consolation (Luke ii. 25; Gen. v. 29), The Salvation (Luke ii. 30; Ps. xiv. 7; liii. 6), Jesus—The Help of God. What is that "New Name" embodying the salvation ready to be revealed in the Last Time (1 Pet. i. 5—9), and which is written upon the Church which not having seen has yet believed and loved, is intimated, though not declared, in the Apocalypse? Rev. iii. 12; xix. 12, 13, 16; xxi. 7; xxii. 13-16.

TWO IN-GATHERINGS TO THE MARRIAGE-SUPPER.

Fear not, little flock! for it is your Father's good pleasure to give you The Kingdom.

But that servant who knew his lord's will, and prepared not, neither did according to his will, shall be beaten with many stripes.

Luke xii. 31—48; Matt. xxiv. 42—51.

FIRST TRANSLATION OF LIVING SAINTS,

with the risen and glorified "dead in Christ" when the sudden lightning under the whole heavens announces The Lord's Descent "into the air." Matt. xxiv. 27.

"A Sheaf—a handful." Lev. xxiii. 10, 11.

"The Queen" ("The Lamb's Wife," Rev. xix. 7, 8), Ps. xlv. 9—11, 13, 14, 16, 17.

"The Only One," — "Dove,"— "Undefiled."

Song of Songs, vi. 3, 9.

SECOND TRANSLATION OF LIVING SAINTS,

with the risen and glorified martyrs, when, after the Great Tribulation, The Sign of The Son of Man Appears, preparatory to The Lord's Descent upon the Mount of Olives. Matt. xxiv. 29—31.

"Two loaves of fine flour, baked with leaven. Lev. xxiii. 15—17.

"The Honourable Women,"—"the Virgins, her companions that follow her." (Rev. xix. 9.) Ps. xlv. 9,14,15.

"Queens,"—"Concubines,"—"Virgins without number."

Song of Songs, vi. 8.

As it were the company of two armies.

Song of Songs vi. 10—13.

(Rev. xix. 14.)

Luke xxi. 34-36, Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life, and so that day come upon you unawares. For, as a snare

Matt. xxiv. 29-31. Immediately after the Tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be

shall it come on all them that dwell on the face of the whole earth. Watch ye, therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before The Son of Man.

Matt. xxiv. 27. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of The Son of Man be.

Rev. xii. 5. And the "woman" (The Church) brought forth a Man-child, who was to rule all nations with a rod of iron (1 Cor. vi. 2, 3): and her child was caught up unto God, and to His Throne.

Rev. xiv. 1-3. And I looked, and, lo! a *Lamb* stood on the Mount Zion (Heb. xii. 22, 24), and with Him 144,000, having His Father's Name written in their foreheads. And I heard a voice from heaven as the voice of many waters (Rev. i. 15), and as the voice of a great thunder (John xii. 28-31): and I heard the voice of harpers harping with their harps (Rev. v. 8.): And they sung as it were a New Song before The Throne, and before the 4 living creatures, and the elders [Are these the patriarchal church? who also hold harps instead of palms (Comp. Rev. vii. 9), and emblems of The Mediator Who makes His "sons" (John i, 12) "kings and priests" (Rev. i. 5, 6); and who, having shaken: And then shall Appear The Sign of The Son of Man in heaven: and then shall all the tribes of the earth mourn, and they shall see The Son of Man coming in the Clouds of heaven with power and great glory. And He shall send His Angels with a trumpet and a great Voice, and they shall gather together His elect from the four winds, from one end of heaven to the other. [John v. 25—28.]

Rev. vii. 9-17. After this, I beheld, and, lo! a great multitude which no man could number, of all nations, and kindreds, and people, and tongues, stood before The Throne, and before The Lamb, clothed with white robes, and *palms* in their hands: And cried with a loud voice, saying, "Salvation to our God Who sitteth upon the Throne, and unto The Lamb!" . . And one of the elders answered, saying unto me, "What are these which are arrayed in white robes? and whence came they?" And I said unto him, "Sir! thou knowest." And he said to me, "These are they which came out of Great Tribulation, and have washed their robes, and made them white in the Blood of The Lamb. Therefore are they before the Throne of God, and serve him day and night in His Temple: And He Who sitteth on the Throne shall dwell among them. They shall *hunger* no more, neither *thirst* any more (Rev. viii.

trusted in Him Whom they saw afar off (Heb xi. 13; John viii. 56; Eph. i. 10-12-14), and endured as seeing Him Who is invisible, are, with these of like faith, who also follow the Lamb now hidden from sight (Rev. xiv. 4), come to Mount Zion, the Heavenly Jerusalem, and to Jesus the Mediator of The New Covenant (Heb. xi. xii. 22, 24); being, indeed, a part of that General Assembly and Church of the Firstborn. Heb. xii. 23 (Matt. viii. 11; xix. 28).]: And no man could learn that Song but the 144,000, which were redeemed from the earth.

Rev. iii. 7-12. And to the angel of the Church in Philadelphia, write! "These things saith He Who is Holy, He Who is True, He Who hath the Key of David, He Who openeth, and no man shutteth; and shutteth and no man openeth; I know thy works: behold! I have set before thee an open Door, and no man can shut it [John x. 9; Matt. xxv. 10; Rom. viii. 11; Eph. i. 14]: for thou hast a little strength, and hast kept My Word, and hast not denied My Name.

"Behold! I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold! I will make them to come and worship before thy feet, and to know that I have loved thee.

7-11; xi. 3, 6); nether shall the sun light on them, nor any heat. For The Lamb Which is in the midst of the Throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes."

Rev. iii. 14-21. And unto the angel of the Church in Laodicea, write, "These things saith The Amen, The Faithful and True Witness, The Beginning of the Creation of God (John i. 3); I know Thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then, because thou art lukewarm, and neither cold nor hot, I will cast thee out of My mouth (Ps. xvi. 4; Matt. x. 33, him will I deny). Because thou sayest, 'I am rich, and increased with goods, and have need of nothing;' and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy (Matt. xxv. 9) of Me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye salve, that thou mayest see.

"As many as I love, I rebuke and chasten: be zealous, therefore, and repent!

"Behold! I stand at the door, and knock (Matt. xxv. 10, 11): if

anse thou hast kept the
My patience, I also will keep
m the Hour of Temptation,
shall come upon all the
o try them that dwell upon
h. (Compare "*out of*," Rev.
4.)
old! I come quickly: hold
t which thou hast! that no
ke thy crown. Him that
eth will I make a pillar in
mple of My God (Eph. ii.
Pet. ii. 5-7, 9; John xx. 17;
11 (Ex. xxv. 19, margin,
d he shall go no more out:
will write upon him The
f My God (John xvii. 6),
e name of the City of My
hich is New Jerusalem,
ometh down out of Heaven
y God (Rev. xxi.): and My
me." (Rev. xix. 12, 13, 16;
v. 20; John xvii. 3, 4.)
iv. 1, 2-6, 8-11. . Behold!
was opened in heaven: . .
mediately I was in The
and, behold! a Throne was
Heaven (the Throne of The
d One? Ps. ii. 6, margin:),
e sat on the Throne. And
t sat was to look upon like
(Rev. xxi. 11, 18, 23), and
ne stone (Rev. xix. 12, 13):
ere was a rainbow round
he Throne, in sight like un-
erald (Gen. viii. 1; ix. 13;
xviii. 18).
round about The Throne
l twenty seats: and upon

any man hear My Voice, and open the door, I will come in to him, and will sup with him, and he with Me. To him that overcometh will I grant to sit with Me in My Throne, even as I also overcame, and am set down with My Father in His Throne."

Rev. xiv. 12-16. Here is the patience of the saints: here are they that keep the commandments of God, and the Faith of Jesus. And I heard a voice from heaven, saying unto me, "Write! Blessed are the dead which die in The Lord from henceforth, saith the Spirit, Yea, that they may rest from their labours; and their works do follow them."

And I looked, and, behold! a white Cloud, and upon the Cloud One sat like unto The Son of Man, having on His Head a golden crown, and in His Hand a sharp sickle. And Another Angel came out of the Temple, crying with a loud voice to Him that sat on the Cloud, "Thrust in Thy sickle, and reap! for the time is come for Thee to reap; for the Harvest of the earth is ripe,—dried." And He who sat on the Cloud thrust in His sickle on the earth; and the earth was reaped. (Matt. iii. 12.)

Rev. xx. 4. And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls (persons, Acts xxvii. 37; Rev. vi. 9-11) of them

the seats I saw four and twenty elders sitting, clothed in white raiment, and they had on their heads crowns of gold. And out of the Throne proceeded lightnings, and thunderings, and voices (Ex. xix. 16, 18-20): and there were 7 lamps of fire burning before the Throne (Ex. xxv. 31, 37. burning from *Evening* to *Morning*, xxvii. 20, 21), which are The Seven Spirits of God (Isa. xi. 2).

And before the Throne there was a *sea of glass like unto crystal:* and in the midst of the Throne, and round about the Throne, 4 living creatures full of eyes before and behind [Ezek. i. x. xi. eyes—fugitive reflected tints, coruscations of colours as in some precious stones]; . . and they rest not day and night, saying, "Holy, Holy, Holy! Lord God Almighty! Who was, and is, and is to come!" And when those living creatures give glory and honour and thanks to Him Who sat on the Throne, Who liveth for ever and ever, the four and twenty elders fall down before Him that sat on the Throne, and worship Him Who liveth for ever and ever, and cast their crowns before the Throne, saying, "Thou art worthy, O Lord! to receive glory and honour and power! for Thou hast created all things, and for Thy pleasure they are and were created . . . (2 Cor. v. 19; John v. 22; Matt. xxviii. 17, 18.)

that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the Beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived [ἔζησαν returned to life, i. 18; ii. 8], and reigned with Christ [a] thousand years.

Rev. xv. And I saw another sign in heaven, great and marvellous, 7 Angels having the 7 last plagues; for in them is filled up the wrath of God.

And I saw as it were a *sea of glass mingled with fire:* and those who had gotten the victory over the Beast, and over his image, and over his mark, and over the number of his name, stand on the *sea* of *glass*, having the *harps* of *God*. And they sing the Song of Moses the servant of God, and the Song of The Lamb, saying, "Great and marvellous are Thy works, Lord God Almighty! Just and True are Thy ways (Rev. vi. 10; xix. 4-6), Thou King of Nations! (Jer. x. 7; Ps. ii. 8.) Who shall not fear Thee, O Lord! and glorify Thy Name? for Thou only art Holy! for all nations shall come and worship before Thee; for Thy Judgments are made manifest."

And after that, I looked, and behold! the Temple of the Tabernacle of the Testimony in heaven was opened:

And the 7 angels came out of

Rev. v. 5, 6, 8-10. Behold! The *Lion* of the tribe of Judah hath prevailed . . And I beheld, and, lo! in the midst of the Throne. . stood a *Lamb* as it had been *slain*.

And when He had taken the book, the four living creatures, and four and twenty elders, fell down before the Lamb, having every one of them harps, and golden vials [bowls] full of odours [incense], which are the prayers of saints. [Ex. xxv. 2, 6; xxx. 8, 9, 34-38; the incense is the offering from the heart of the people compounded,—salted, Lev. ii. 13,—together by their High Priest: Lev. x. i; xvi. 12; Num. xvi. 16, 18, 46, and the fire which makes the incense ascend, must be from the Brazen Altar of Burnt Offering, Ex. xxvii. 1-8; Lev. vi. 12, 13.] And they sung a New Song, saying, "Thou art worthy to take the book and to open the Seals thereof! for Thou wast slain, and hast redeemed us to God by Thy Blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth.*

the Temple, having the 7 plagues, clothed in pure and white linen, and having their breasts girded with golden girdles. And one of the four living creatures [cherubim] gave unto the 7 angels 7 golden vials [bowls] full of the wrath of God, Who liveth for ever and ever. And the Temple was filled with smoke from The Glory of God, and from His power; and no man was able to enter into the Temple, till the 7 plagues of the 7 Angels were fulfilled. [Lev. xvi. 17; Ex. xl. 33-35; 2 Chr. v. 13, 14.]

* [1 Pet. ii. 9 marg. 1 Cor. xv. 49; 2 Cor. iii. 18; Exod. xxv. 18-22; Lev. xvi. 14; Ezek. i. 4, 5, 12, 14; Tit. ii. 14. The Cherubim, a purchased people, bought with Blood out of slavery, and reserved by God to Himself out of all; showing forth the virtues of their Redeemer, and zealous of good works?]

Rev. xx. 5, 6.

But the rest of the dead lived not [returned not to life] until the [those, xx. 2] thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrec-

tion: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

SONG OF THE ENTIRE CHURCH, THE JUDGES OF THE KINGDOM.

Rev. xix. 1—10.

And after these things [the Judgment upon that great city Babylon, which deceived all nations by her sorceries, and in which was found the blood of prophets and saints, &c.], I heard a great voice of much people in heaven, saying "Alleluia! salvation, and glory, and honour, and power, unto the Lord our God! For true and righteous are his judgments! for He hath judged the great whore [idolatrous city], which did corrupt the earth with her fornication [idolatries], and hath avenged the blood of His servants at her hand!" And again they said, "Alleluia!" and her smoke rose up for ever and ever.

And the four and twenty elders and the four living creatures fell down and worshipped God Who sat on the Throne, saying, "Amen, Alleluia!" And a voice came out of the Throne, saying, "Praise our God, all ye His servants, and ye that fear him, both small and great!" And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, "Alleluia! for the Lord God Omnipotent reigneth. Let us be glad and rejoice, and give honour to Him! for the Marriage of the Lamb is come, and His Wife hath made herself ready!" And to her was granted that she should be arrayed in fine linen, clean and bright: for the fine linen is the Righteousness of saints. (Ex. xxvi. 31; Heb. x. 19, 20.)

And he saith unto me, "Write! Blessed are they who are called unto the Marriage-supper of the Lamb!" And he saith unto me, "These are the true sayings of God."

And I fell at his feet to worship him. And he said unto me,

See thou do it not! I am thy fellow servant, and of thy brethren at have the Testimony of Jesus: worship God! for the Testimony Jesus is the spirit of prophecy."

And the thousands of holy angels,
an innumerable company
of ministering spirits,
who have been sent forth to minister for them
who shall be heirs of salvation;
(Heb. xii. 22; i. 7, 14;)
add their songs and praises to those of the Church:
and the whole universe worships The Lamb.

Rev. v. 11-14. And I beheld: and I heard the voice of many ngels round about the Throne and the living creatures—(iv. 7; Ezek. 5-14; Isa. vi. 1, 2; John xii. 41; Ex. xxv. 10-17-19, margin, 2; 1 John ii. 2; Lev. xvi. 12-14; Heb. ix. 15)—cherubim, and e elders (Matt. viii. 11): and the number of them was ten thou- nd times ten thousand [myriads of myriads are 200 millions], and ousands of thousands [2 millions: "the lesser number added to e greater forbids both of them from being taken too indefinitely."— engel's Gnomon]; saying with a loud voice, "Worthy is the Lamb at was slain, to receive power, and riches, and wisdom, and strength, d honour, and glory, and blessing!"

And every creature which is in heaven, and on the earth, and nder the earth, and such as are in the sea, and all that are in them, eard I saying, "Blessing, and honour, and glory, and power, be nto Him Who sitteth upon the Throne, and unto the Lamb for er and ever!" And the four living creatures said, "Amen!" nd the four and twenty elders fell down and worshipped Him that veth for ever and ever.

And when the whole creation sends up its joyful acclamation, released om the "bondage" under which it "groaned," the Cherubim,—"sons of od," for whose "*manifestation*" the whole creation waited,—say, "Amen!" Rev. v. 13, 14; Rom. viii. 19-22). Much of the glorying and praises of the

Church is anticipatory,—whatever God has *promised*, that the Church reckons as accomplished, though having received as yet but the "earnest" of it: and this "earnest," at least, of the promised redemption of the *Earth* from its curse (Gen. iii. 17, 18; Isa. lv. 11—13; xxxv.) is now at hand; to be succeeded,—[after the thousand years of open Judgment, during which appears to be accorded prosperity to the obedient on the earth, and adversity to the rebellious (Rev. xx. 1-3; Zech. xiv. 16-21; Isa. lxv. 8-22-25, xxiv. 13, xxvi. 10, 19; Jer. xvii. 5-8),]—by a complete purification (2 Pet. iii. 7, 10; Isa. iv. 4),—and regeneration (Rev. xxi. 1).

DELIVERANCE FROM THE BONDAGE OF CORRUPTION

IS PROMISED TO EVERY CREATURE OF GOD IN HIS, AND ITS, OWN ORDER.

1 Cor. xv. 23-26; Rom. viii. 18-25. (2 Cor. iii. 18.)

CONCERNING

THE RESURRECTION AND TRANSLATION OF THE SAINTS.

1 Cor. xv. 49-55. As we have borne the image of the earthy, we shall also bear the Image of The Heavenly. Now this I say, brethren! that flesh and blood cannot inherit The Kingdom of God; neither doth corruption inherit incorruption. Behold! I show you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. . . Then shall be brought to pass the saying that is written, "Death is swallowed up in Victory!" (Isa. xxv, 6-8.) .

1 Thess. iv. 13-17. But I would not have you to be ignorant, brethren! concerning them who are

Dan. xii. 1-3. And at that time shall Michael stand up, the great Prince who standeth for the children of thy people: and there shall be a Time of Trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the Book. And many of them that sleep in the dust of the earth shall awake (Matt. xxvii. 51-53), these to everlasting life, and those (Rev. xx. 5) to shame and everlasting contempt. And they that be wise [teachers] shall shine as the Brightness (Matt. xiii. 43) of the firmament; and they that turn many to righteousness as the Stars for ever and ever. (10; xi. 33-35. 1 Pet. iv. 12-14.)

asleep, that ye sorrow not, even as others who have no hope. For if we believe that Jesus died and rose again, even so them also who sleep in Jesus will God bring with Him. For this we say unto you by the Word of The Lord, that we who are alive and remain unto The Coming of The Lord shall not prevent [come before (Wiclif): anticipate:] them who are asleep. For The Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God [Trumpets assembled the people to the Feasts and holy convocations. Trumpet of the Jubile, "loud of sound." Lev. xxv. 8-10]: and the dead in Christ shall rise first: then we who are alive and remain, shall be caught up together with them in the Clouds, to meet The Lord in the air: and so shall we ever be with The Lord.

Mat. xxiv. 27, xxv. 10. As the lightning cometh out of the east, and shineth even unto the west, so shall also The Coming of The Son of Man be. . And The Bridegroom came; and they that were ready went in with Him to the Marriage: and the door was shut,

Rev. viii. 1. And when He had opened the Seventh Seal, there was silence in heaven about the space of half an hour.

Luke xiv. 21-23. Then the Master of the House . said to his servant, "Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind!"

And the servant said, "Lord! it is done as thou hast commanded, and yet there is room." And the lord said unto the servant, "Go out into the highways and hedges, and compel them to come in, that my House may be filled!"

Matt. xxiv. 30. And then [immediately after the Tribulation of those days] shall Appear The Sign of The Son of Man in heaven: and then shall all the tribes of the earth mourn, and they shall see The Son of Man Coming in the Clouds of heaven with power and great glory. And He shall send His Angels with a trumpet and a great Voice, and they shall gather together His elect from the four winds, from one end of heaven to the other.

John v. 25. "Verily, Verily! I say unto you, The hour is coming, and now is, when the dead shall hear The Voice of The Son of God: and they that hear shall live."

Rev. x. 7. But in the days of the Seventh Angel, when he shall begin to sound, the mystery of God [shall] be finished, as He hath declared to His servants the Prophets.

Rev. xi. 15-17. And the Seventh Angel sounded; and there were great voices in heaven, saying, "The kingdoms of this world are become The Kingdom of our Lord, and of His Christ [Anointed, the title of Anointed put absolutely, denotes nothing but a King; moreover, as often as The Messiah is mentioned in the Scripture, there is a reference to His Kingdom: Bengel] (Obadiah 21; Dan. ii. 44); and He shall reign for ever and ever." And the four and twenty elders, who sat before God on their seats, fell upon their faces, and worshipped God, saying, "We give Thee thanks, O Lord God Almighty, Who art, and wast! because thou hast taken to Thee Thy great power and hast reigned. And the nations were angry, and Thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto Thy servants the Prophets, and to the saints, and them that fear Thy Name, small and great; and shouldest destroy them who destroy [corrupt] the earth." And the Temple of God was opened in heaven, and there was seen in His Temple the Ark of His Covenant: and there were lightnings and voices, and thunderings, and an earthquake, and great hail.

Rev. xvi. 15.
Behold! I come as a thief.

Jndgment of the "Saints" and their instruction in things pertaining to The Kingdom, during the delay between The Coming into the air and upon the Mount of Olives.

[Luke xii. 35, 36. Let your loins be girded about, and your lights burning! And ye yourselves like unto men that wait for their lord; that when he cometh and knocketh, they may open unto him immediately. (Ex, xii. 11; Eph. vi. 14; 1 Pet. i. 13 margin.)]

Judgment of the unready Christians under the Great Tribulation, they having their "portion with the hypocrites," and being saved so as by fire, during the same period,—preceding the second Translation.

[Luke xxi. 34; Mark. iv. 19. Hearts overcharged with cares of this life. And the cares of this world, and the deceitfulness of riches (Rev. iii. 17-20.), and the lusts of other things entering in, choke the word, and it becometh unfruitful. (Matt. xxv. 9, 11, 12; Zech. vii. 13.)]

Matt. xxviii. 7, 16-18. "Go quickly! and tell His disciples that He is risen from the dead; and, behold, He goeth before you into Galilee (Gen. xlv. 6, 7; Luke xxiii. 42, 43); there shall ye see Him: lo! I have told you." . . Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. And when they saw Him they worshipped Him: but some doubted. And Jesus came and spake unto them, saying, "All power is given unto Me in heaven and in earth." (Comp. John vi. 15-21; Mark vi. 45-48-50, 51; Matt. xiv. 22-24-33.)

John xxi. 1, 4, 7. After these things Jesus showed Himself again to His disciples, at the sea of Tiberias; and on this wise showed He Himself: . . But when the morning was now come, Jesus stood on the shore: but the disciples knew not that it was Jesus (vi. 15-19-21-30; prefigurings are made plain only by the completed event: John ii. 22; xii. 16). Therefore that disciple *whom Jesus loved* saith unto Peter, "It is The Lord!" Now when Simon Peter heard that it was The Lord, he girt his fisher's coat unto him,—and did cast himself into the sea.

Acts i. 3. Being seen by them 40 days, and speaking of the things pertaining to The Kingdom of God:—[and of the delay, until the times should be fulfilled, of His

Luke xiv. 15, 16; Matt. xxii. 2-5; Luke xiv. 18-20: And when one of them who sat at meat with Him heard these things, he said unto Him, "Blessed is he who shall eat bread in The Kingdom of God!" Then said Jesus unto him, speaking by parables, "The Kingdom of Heaven is like unto a certain king who made a marriage for his son, and sent forth his servants to call them that were bidden to the wedding; and they would not come. Again, he sent forth other servants, saying, 'Tell them who are bidden, Behold! I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage!' But they made light of it, and went their ways, one to his farm, another to his merchandise. They all with one consent began to make excuse. The first said unto him, 'I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused!' And another said, 'I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused!' And another said, 'I have married a wife, and therefore I cannot come!'" (Luke xvii. 26-28.)

manifestation to the eyes of Israel *and* the world. 6, 7. Rev. i. 7. (1 Thess. ii. 5-8.)

PARABLE OF THE TALENTS.

Matt. xxv. 14-17, 19-23. The Kingdom of Heaven, is as a man travelling into a far country, who called his own servants and delivered unto them his goods. And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey. Then he who had received the five talents went and traded with the same, and made them other five talents. And likewise he who had received two, he also gained other two.

After a long time, the lord of these servants cometh, and reckoneth with them. And so he who had received five talents came and brought other five talents, saying, "Lord! thou deliveredst unto me five talents; behold! I have gained beside them five talents more." His lord said unto him, "Well done! good and faithful servant! thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord!"

He also who had received two talents came, and said, "Lord! thou deliveredst unto me two

Mat. xxv. 18, 24-30. But he who received one, went and digged in the earth, and hid his lord's money. . . . Then he who had received the one talent, came, and said, "Lord! I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed: and I was afraid, and went and hid thy talent in the earth: lo! there thou hast that is thine!" His lord answered, "Thou wicked and slothful servant! thou knewest that I reap where I sowed not, and gather where I have not, strawed: thou oughtest therefore to have put my money to the exchangers, and then, at my coming, I should have received mine own with usury." "Take therefore the talent from him, and give it unto him that hath ten talents! For unto every one that hath, shall be given, and he shall have abundance (2 Pet. i. 11; Rom. v. 17): but from him who hath not, shall be taken away even that which he hath. And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth."

["The Lord Himself commands the good servants to enter: He

talents: behold! I have gained two other talents besides them." His lord said unto him, "Well done! good and faithful servant! thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord!"

desires His attendants to cast out the unprofitable one."—The outer darkness contrasts with the blaze of light issuing from the just closing door of The Master's House. Mat. xxv. 10; Luke xiii. 25; Rev. iii. 8, viii. 1.]

PARABLE OF THE POUNDS.

Luke xix. 12, 13, 15-19. A certain nobleman went into a far country to receive for himself a kingdom, and to return. And he called his ten servants, and delivered them ten pounds, and said unto them, "Occupy till I come!" . And when he was returned, having received the kingdom, he commanded these servants to be called unto him, to whom he had given the silver, that he might know how much every man had gained by trading. Then came the first, saying, "Lord! thy pound hath gained ten pounds." And he said unto him, "Well! thou good servant! because thou hast been faithful in a very little, have thou authority over ten cities!" And the second came, saying, "Lord! thy pound hath gained five pounds." And he said likewise unto him, "Be thou also over five cities!"

Luke xix. 20-26. . And another came, saying, "Lord! behold, here is thy pound! which I have kept laid up in a napkin: for I feared thee, because thou art an austere man: thou takest up that thou layedst not down, and reapest that thou didst not sow." And he said unto him, "Out of thine own mouth will I judge thee, thou wicked servant! Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow: wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury?" And he said unto them that stood by, "Take from him the pound, and give it to him that hath ten pounds. For I say unto you, that unto every one who hath shall be given, and from him that hath not, even that he hath shall be taken away from him."

Luke xix. 28. And when He had thus spoken, He went before, ascending up to Jerusalem.

[1 Pet. iv. 17. The time is come that Judgment must begin at the House of God (Ezek. v. 5, 6, ix. 6).]

THE SECOND ADVENT,

OCCUPYING A PERIOD OF FIVE YEARS.

Lord! how is it that Thou wilt manifest Thyself unto us, and not unto the world?

John xiv. 22.

["The Coming of Christ, accompanied necessarily by a translation and resurrection of saints, takes place just before the 'year-day' 7th Vial and 7th Trumpet, with the opening of the 7th Seal; about 5 years previous to the End: and also just before the 'literal-day' 7th Vial, 5 days previous to the End: constituting the two stages in the Second Advent:" Rev. xvi. 15-17. The mystery of the resurrection of the righteous is accomplished when the 7th trumpet *begins* to sound. Rev. xi. 18; 1 Cor. xv. 51, 52; 1 Thess. iv. 16, 17; Rev. i. 5, 6.]

Exceeding great and precious Promises to the Elect Church,—Partakers of The Divine Nature,—The Bride,—The Lamb's Wife.

1 Pet. i. 2; Eph. i. 4. v. 27; 2 Pet. i. 4; 1 John iii. 2; Rev. xxi. 9.

---

2 Pet. i. 2-11. Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord! According as His Divine Power hath given unto us all things that pertain unto life and godliness, through the knowledge of Him Who hath called us by His own glory [natural attributes], and virtue [moral attributes]: whereby [through this knowledge given, John xvii. 3; 1 John v. 20] are given unto us exceeding great and precious promises: that by these ye might be partakers of The Divine Nature, having escaped

the corruption that is in the world through lust. (1 Pet. i. 15, 16; 1 John iii. 3.) And beside this, giving all diligence

["*All*, in this passage and verse 3, have reference to one another. *As*, in verse 3, has the effect of explaining, as 2 Cor. v. 20. Comp. altogether the parable of the ten virgins, Matt. 25. The flame is that which is imparted to us by God and from God, without any labour on our part: but the oil is that which man ought to add by his own diligence and faithfulness (Ex. xxvii. 20), that the flame may be fed and increased. Thus the matter is set forth without a parable in this passage of Peter: in verses 3 and 4 we have the flame; but in verses 5 and 6, and those which follow, we have that which man himself ought to add,—*to pour upon it*, the presence of Divine Grace being pre-supposed." Bengel.]

—add to [pour upon] your faith, virtue; . knowledge; . temperance; . patience; . godliness; . brotherly kindness; . charity. For if these things be in you, and *abound*, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ (John xv. 16, 8). But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren! give *diligence* to *make your calling* and *election sure:* for if ye do these things ye shall never fall: for so an *entrance* shall be ministered unto you *abundantly* into The Everlasting Kingdom of our Lord and Saviour Jesus Christ.

Who, having not seen, yet have loved and
believed (John xx. 29).

1 Pet. i. 2-9-13-23. Elect! according to the foreknowledge of God The Father, through sanctification of The Spirit, unto obedience, and sprinkling of the Blood of Jesus Christ: Grace unto you, and peace be multiplied! Blessed be The God and Father of our Lord Jesus Christ, Who according to His abundant mercy hath begotten us again unto a lively hope by the Resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for us who are kept by the power of God through faith unto *Salvation ready to be revealed in the last*

time. Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations: that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the Appearing of Jesus Christ: *Whom, having not seen, ye love;* in Whom, though now ye see Him not, yet *believing*, ye rejoice with joy unspeakable and full of glory: receiving the end of your faith, even the salvation of your souls. Of *which salvation* the Prophets have inquired and searched diligently, who prophesied of the grace that should come unto you; searching what, or what manner of time, The Spirit of Christ Which was in them did signify when It testified beforehand the Sufferings of Christ, and the glory which should follow. . Wherefore gird up the loins of your mind, be sober and hope perfectly for the grace that is to be brought unto you at the Revelation of Jesus Christ. . . . . .

John i. 10-13. He was in the world, and the world was made by Him, and the world knew Him not. He came unto His own, and His own received Him not. But *as many as received* Him, to them gave He power [the right, or privilege] to become the sons of God, even to them that believe on His name: which were *born* . . of *God.*

To whom the "strait gate" has not been
too narrow.

Matt. vii. 13, 14 (margin). "Enter ye in at the strait gate! for, wide is the gate and broad is the way that leadeth to destruction, and many there be who go in thereat. How strait is the gate and narrow is the way, that leadeth unto life! and few there be that find it."

Luke xiii. 23-27. Then said one unto Him, "Lord! are there *few* that be saved?" And He said unto them, "Strive [agonise, as in a contest] to enter in at the strait gate! for many, I say unto you, will seek to enter in, and shall not be able. When once The Master of the House is risen up, and hath shut to the door (Rev. iii. 7, 8; Matt. xxv. 10), and ye begin to stand without, and to knock at the door, saying, "Lord! Lord! open unto us!" And He shall answer,

"I know you not whence ye are." Then shall ye begin to say, "We have eaten and drunk in Thy presence, and Thou hast taught in our streets." But He shall say, "I tell you, I know you not whence ye are; depart from Me, thou willing worker and lover of iniquity!" (Dr. C. J. Vaughan.)

The "strait gate."

Matt. v. 20. I say unto you, that except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into The Kingdom of Heaven.

Ps. li. 6. Behold! Thou desirest truth in the inward parts. (Rom. vii. 22-25.)

Matt. v. 1-12, 13-16-20-44-48, vi., vii.; 1 Pet. i. 15, 16; 1 John iii. 3; 2 Cor. iii. 18.

[Luke xiii. 24 (23, 25, comp. Matt. xxv. 1-13; Rev. iii. 7-12 and 14-21). The "foolish virgins" and the "lukewarm" Church, not finally excluded from a share even in the Throne, or Government (Rev. iii. 21); though the "entrance into The Kingdom" be less "abundant" (2 Pet. i. 11), or deferred for a time until these also shall have passed through the fire. Dan. xi. 33-35, xii. 10; Zech. xiii. 9; Rev. xii.-xiv.; Matt. xxiv. 29-31.]

PAROUSIA. (παρουσία.)	EPIPHANEIA. (ἐπιφανεία.)
BODILY PRESENCE:	VISIBLE PRESENCE—MANIFESTATION:
recognised only by the disciples who, like John, are "beloved," and who mourn their Lord's absence and watch for His Return.	an Object of sight,—when every eye shall see Him,—an event which will bring in the consummated blessedness of the world.
DESCENT INTO THE AIR: (Actual Personal Presence.)	DESCENT UPON THE MOUNT OF OLIVES: (Appearing of His Presence.)
1 Thess. iv. 13-16, 17; Rev. xii. 1-9; 1 Cor. xv. 50-52.*	2 Thess. ii. 8; Zech. xiv. 4; Isa. lxvi. 15 (xxvii. 1); Jude 14, 15: Rev. xix. 11.

* ["We"—*this* Coming, or Stage of The Second Advent was a *possible* event at any time; although the final Descent, upon the Mount of Olives,

Luke xxi. 22. These be the days of vengeance, that all things that are Written may be fulfilled.

Isa. lxi. 2. The Acceptable Year of The Lord, and the Day of vengeance of our God.

Levit. xxv. 9, 10. Then shalt thou cause the Trumpet of the Jubile to sound on the 10th day of the 7th month, in the Day of Atonement shall ye make the Trumpet sound throughout all your land. And ye shall hallow the 50th Year, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a Jubile unto you; and ye shall return every man unto his possession, and every man unto his family.

Isa. lxiii. 4. For the Day of Vengeance is in My heart, and the Year of My redeemed is come.

Matt. xxiv. 3.

When shall these things be? and what shall be
The Sign of Thy Coming? and of
the End of the World?

Matt. xxiv. 4, 26, 27. Take heed that no man deceive you. If they shall say unto you, "Behold! He is in the desert!" go not forth; "Behold! He is in the secret chambers!" believe it not!

For, as the lightning cometh out of the East, and shineth even unto the West; so shall also The Coming of the Son of Man be.

[After The Tribulation (Rev. xii. 13, 14, 17: xiii.), and before the pouring out of the 7 Vials (Rev. xvi.).]

Matt. xxiv. 29, 30. Immediately after the Tribulation of those days shall the sun be darkened, and the moon shall not give her light, and

---

waited for the predicted intervening events, 2 Thess. ii. 7, 8. It may be that the feeble faith of the Church has retarded the Coming of its Lord; when its faith and faithfulness should have "hasted the coming of that Day." 2 Pet. iii. 11, 12 margin (Ex. xvi. 3, xvii. 3; Num. xi. 4-6, xiii. 30, 31, xiv. 2-4, 26-34-45.)

the stars shall fall from heaven, and the powers of the heavens shall be shaken. And then shall *Appear* The Sign of The Son of Man in heaven: and then shall all the tribes of the earth mourn, and they shall *see* The Son of Man Coming in the Clouds of heaven with power and great glory. (Matt. xxvi. 64; Nahum i. 3; Hab. iii. 3-6, 9-14; Ps. xviii. 4-17; xcvii.)

THE OPENING OF THE TEMPLE IN HEAVEN.
(Visible Sign.)

[After the taking up to heaven of the Two Witnesses, slain, and raised from the dead, there is a great earthquake (Rev. xi. 1—13): Then is the second Woe past, and the third Woe cometh, after the 7th Angel has sounded his Trumpet, which in the year-day fulfilment precedes the "revelation of that Wicked, or Lawless One (2 Thes. ii. 8; Rev. xiii.); in the literal-day fulfilment this 7th Trumpet is followed by the pouring out of the 7 Vials of wrath. And before the 7 Angels pour out their Vials there is a Visible Sign in heaven. Rev. xi. 1—18.]

Rev. xi. 19. And the *Temple* of God was *opened* in heaven, and there was *seen* in His Temple The Ark of His Covenant: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail. (Rev. xvi. 15—21; Exod. ix. 18, 24, 26.)

THE SIGN OF THE SON OF MAN.

Rev. xiv. 14—16. And I looked, and behold a White Cloud (Ex. xiii. 21; Acts i. 9—11), and upon the Cloud [One] sat like (Ezek. i. 26) unto The Son of Man, having on His Head a golden *Crown* (Song of Songs, iii. 11, 6—10), and in His Hand a sharp sickle. And another Angel (three Angels had preceded this Vision,—6, 8,

9; and two others came after,—17, 19, 18) came out of the Temple, crying with a loud voice to Him Who sat on the Cloud, "Thrust in Thy sickle and reap: for the time is come for Thee to reap; for the Harvest of the earth is ripe [dried]." (Matt. iii. 12.) And He Who sat on the Cloud thrust in His sickle on the earth; and the earth was reaped.

Rev. xv. The Song of those "garnered" at the Harvest. (Matt. iii. 12.)

Rev. xx. 4. The thrones of the martyrs.

THEN FOLLOWS THE OPENING OF THE HEAVENS, AND THE LORD HIMSELF COMETH, WITH TEN THOUSANDS OF HIS SAINTS.

Jude 14; Rev. xix. 1-9, 14.

THE LORD WAITS FOR ISRAEL'S CRY.

(Hosea. v. 15.)

Ezek. xxxvi. 37 (25—38). I will yet for this be inquired of by the house of Israel, to do it for them; I will increase them with men like a flock.

Isa. xxx. 18, 19. And therefore will The Lord wait, that He may be gracious unto you, and therefore will He be exalted, that He may have mercy upon you: for The Lord is a God of Judgment: blessed are all they that wait for Him. For the people shall dwell in Zion at Jerusalem: thou shalt weep no more: He will be very gracious unto thee at the voice of thy cry; when He shall hear it He will answer thee.

Joel ii. 15—18. Blow the trumpet in Zion, sanctify a fast, call a solemn assembly! . Let the priests, the ministers of The Lord, weep between the porch and the altar, and let them say, "Spare Thy people, O Lord! and give not Thine heritage to reproach, that the

heathen should rule [use a byword] over them: wherefore should they say among the people 'Where is their God?'" Then will The Lord be jealous for His land and pity His people.

Zech. xii. 9—14. And it shall come to pass in that Day, that I will seek to destroy all the nations that come against Jerusalem. (Dan. xii. 1.)

And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon Me Whom they have pierced; and they shall mourn for Him as one mourneth for his only son, and shall be in bitterness for Him, as one that is in bitterness for his firstborn (Acts ii. 37). In that Day shall there be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon (Rev. xvi. 16). And the land shall mourn *every family apart.*

["Every family" indicates the restoration of the tribes at that Day:—and at the present time few Jews can trace their lineage, although most of those in Europe are supposed to be descended from either Judah *or* Benjamin, and some, of the name of Cohen, are believed to be sons of Levi,—priests.] . . .

ISRAEL'S CRY IN DISTRESS FOR THE DELIVERER.

Isa. lxiii. 15—19; lxiv. Look down from heaven, and behold from the habitation of Thy Holiness and of Thy Glory! where is Thy zeal and Thy strength, the sounding of Thy bowels and of Thy mercies toward me? are they restrained? Doubtless Thou art our Father! though Abraham be ignorant of us, and Israel acknowledge us not: Thou, O Lord! art our Father (John viii. 33, 39): our Redeemer from Everlasting is Thy Name! O Lord! why hast Thou made us to err from Thy ways, and hardened our heart from Thy fear? (Isa. lxvi. 4.) Return! for Thy servants' sake, the tribes of Thine inheritance. . . Oh, that Thou wouldst rend the heavens! that Thou wouldst come down, that the mountains might flow down at Thy Presence! As when the melting fire burneth, the fire causeth

the waters to boil;—to make Thy Name known to Thine adversaries, that the nations may tremble at Thy Presence. [. For since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen a God beside Thee which doeth so for him that waiteth for Him. (Ex. vii.—xii; xiv. 13—19—31; xxiv. 16, 17; Ps. xxxi. xxxii. xxxiii.) .] But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away. And there is none that calleth upon Thy Name, that stirreth up himself to take hold of Thee: for Thou hast hid Thy Face from us, and hast consumed [melted] us, because of [by the hand of, Job viii. 4] our iniquities. But now, O Lord! Thou art our Father! we are the clay, and thou our Potter; and we all are the work of Thy Hand. Be not wroth very sore, O Lord! neither remember iniquity for ever: behold, see, we beseech Thee! we are all Thy people. . . .

Isa. xxvi. 13. O Lord our God! other lords beside Thee have had dominion over us: but by Thee only will we make mention of Thy Name. (2 Chr. xii. 8.)

Isa. xxxiii. 2. O Lord, be gracious unto us! we have waited for Thee: be Thou their Arm every morning, our Salvation also in The Time of Trouble!

When Israel thus cries out for a *Divine Heaven-descended* Messiah,—"ceasing from man whose breath is in his nostrils" (Isa. ii. 22; John v. 43; 2 Thess. ii. 3, 4,—); fully awakened to the folly, and grievously suffering from the curse of "putting trust in princes, and in the son of man in whom there is no help" [salvation] (Ps. cxlvi. 3); repenting bitterly the having "trusted in man, and made flesh their arm, their heart departing from The Lord" (Jer. xvii. 5):—Then will The Living One who became dead, their Divine "Brother" (Heb. i. 3; Rom. i. 3),—Whom they sold for the price of a slave, "despising and rejecting" (Isa. liii. 3; Gen. xxxvii. 28; Ex. xxi. 32; Lev. xxvii. 3, 4),—come forth and "become their Salvation" (Isa. xii. 2), The One Only True "Priest upon His Throne" (Zech. vi. 13; Ps. ii. 6; cx. 4: Heb. iii. 1; v. 6; Rev. i. 13—18; iv. 2, 3 [iii. 21]; Isa. vi. 1—4. [John xii. 41]. (Num. xvi. 40; xviii. 7; 2 Chr. xxvi. 16—21.)

Matt. xxvi. 63, 64. The high-priest said unto Him, "I adjure

Thee by The Living God, that Thou tell us whether Thou be The Christ, The Son of God?"

Jesus saith unto him, "Thou hast said! nevertheless I say unto you, Hereafter shall ye see The Son of Man sitting on the Right Hand of Power, and Coming in the Clouds of heaven."

Rev. i. 7, 8. Behold! He Cometh with Clouds; and every eye shall see Him, and they also who pierced Him; and all kindreds of the earth shall wail because of Him. Even so: Amen! "I am Alpha and Omega, The Beginning and The Ending!" saith The Lord, Who is, and Who was, and Who is to come, The Almighty!

Rev. xix. 11—16. And I saw heaven opened, and behold! a white horse; and He who sat upon him was called Faithful and True, and in righteousness He doth judge and make war. . . And the armies which were in heaven followed Him upon white horses, clothed in fine linen, white and clean. And out of His mouth goeth a sharp sword, that with it He should smite the nations: and He shall rule them with a rod of iron: and He treadeth the wine-press of the fierceness and wrath of Almighty God. And He hath on His vesture and on His thigh a Name written, "King of kings and Lord of lords."

[11. "A white horse:" when The Lamb opened the first Seal, a crowned conqueror assumed this state and dignity (Rev. vi. 2); and its "literal-day" fulfilment is yet future.

12. "He had a Name Written that no man knew but He Himself:"—J. H. V. H.? the ineffable Name, the spelling and pronunciation of which is lost, the Jews say, through their forefathers' reverent avoidance of the utterance of it; and the restoring of which to the knowledge of men they also believe appertains to The Messiah.

That the Apostle who received the Revelation employs the same imagery as the ancient Prophets, seems to indicate the concentration of the fulfilment of Bible truths in the last days:—according to The Lord's saying, "Heaven and earth shall pass away, but My Words shall not pass away." Matt. xxiv. 35.]

NOTE BY M. BAXTER.

"Two different Greek words *παρουσία*, and *ἐπιφανεία*, are used in Scripture to describe The Second Coming of Christ,—the one signifying

only His actual Personal Presence transferred to the vicinity of this earth, the other denoting the subsequent Appearing or open Manifestation of that Presence. There are thus two distinct stages in The Lord's Advent. A careful comparison of the passages in which these two words are employed to describe The Second Coming of Christ, shows that the *parousia*, or Presence of Christ, is spoken of with reference to the first stage of His Advent, when He comes "into the air" (1 Thess. iv. 16, 17), with the spirits of His deceased saints, and re-unites them to their raised bodies, and when the world is as prosperous as in Noah's day; but the *epiphaneia*, or Visible appearing of Christ, is the term used in reference to the second stage of The Lord's Advent, when every eye will see Him descending in glory, after the subsequent 3½ years Great Tribulation, to destroy Antichrist by *The Appearing* of His Presence, τῇ ἐπιφανείᾳ τῆς παρουσίας αὐτοῦ, the Appearance or Brightness of His Coming (2 Thess. ii. 8), which, until then, will be veiled in the Clouds from the sight of the world at large.

Christians in general are bidden especially to look for and love the epiphaneia of Christ, because it alone and not the parousia, will be an object of sight; and the consummated blessedness of the world will not be brought in at the parousia, but at the subsequent epiphaneia. Moreover, the epiphaneia of Christ will be manifested to the "Wise Virgins" at His parousia, although not to mankind generally until a later period.

The fact that these two Greek words invariably denote the bodily personal presence of the individuals to whom they relate (1 Cor. xvi. 17, Stephanas; 2 Cor. vii. 6, 7, Titus ii. 13; 2 Cor. x. 10; Phil. i. 26; ii. 12, Paul), is one of the strongest arguments against the post-millennial delusive theory, according to which they are interpreted to mean spiritual or providential coming. It is also similarly apparent that the "Man of Sin" must be an individual person, and not a mere system, since his parousia is spoken of in 2 Thess. ii. 9."]

Passages in which are the "two different Greek words" in reference to The Coming of The Lord, in actual Bodily Presence, and in the *Manifestation* of the Brightness and Glory of His Appearing:—

PAROUSIA.	EPIPHANEIA.
Matt. xxiv. 3. What shall be The Sign of Thy Coming?	2 Thess. ii. 8. And then shall that Wicked One [unjust, iniquitous, lawless one, *illex* the outlaw, ασεβὴς, ungodly, Isa. xi. 4, Septuagint] (even him whose coming,
Matt. xxiv. 27. As the lightning . . so shall The Coming of The Son of Man be.	

Matt. xxiv. 37. As the days of Noah—so shall also The Coming of The Son of Man be.

Matt. xxiv. 39. Till the Flood came—so shall also The Coming. .

1 Cor. xv. 23. They that are Christ's, at His Coming.

1 Thes. ii. 19. What is our hope, or joy, or crown of rejoicing? Are not even ye in The Presence of our Lord Jesus Christ at His Coming?

1 Thes. iii. 13. To the end He may establish your hearts unblamable in holiness before God, even our Father, at The Coming of The Lord Jesus Christ with all His saints.

1 Thes. iv. 15. We who are alive and remain unto The Coming of The Lord shall not prevent (be before) them who are asleep.

1 Thes. v. 23. And I pray God your whole soul and body be preserved blameless unto The Coming of our Lord Jesus Christ.

2 Thes. ii. 1-2. Now we beseech you, brethren! concerning The Coming of our Lord Jesus Christ, and by our gathering [ἐπισυναγωγῆς (final) gathering together, the complete and crowning one, believers are already gathered *in to* Christ. Bengel] together unto Him, that ye be not shaken in mind [moved, troubled in affections or emotions—as that the Day of Christ is *immediately* at hand.—Bengel.]

parousia, is after the working of Satan (2 Thes. ii. 9), be revealed, whom The Lord shall consume with the Spirit of His mouth, and destroy with The Brightness of His Coming.

Titus ii. 13. Looking for that Blessed Hope, and The Glorious Appearing of the Great God, even our Saviour Jesus Christ.

[Epiphaneia is never applied to God The Father, but always to The Son. And when two compatible attributives joined by a copula are thus preceded by but one article, they must refer to one and the same person: "The Glorious Appearing" of Him Who is at once The Great God and our Saviour. Comp. 1 Tim. v. 21, where Paul presents vividly to Timothy the Last Judgment, in which God will be revealed, and Christ will be seen Face to face, with His Angels; . . before Him Who is at once God and Lord, Jesus Christ.—Bengel.]

1 Tim. vi. 14. That thou keep this commandment without spot, unrebukable, until The Appearing of our Lord Jesus Christ.

2 Tim. iv. 1. I charge thee, therefore, before God and The Lord Jesus Christ, Who shall judge the quick and the dead at His Appearing and His Kingdom.

His Millennial Kingdom is here plainly implied to be subsequent to His Appearing.

2 Tim. iv. 8. Henceforth there

Jas. v. 7, 8. Be patient, therefore, brethren! unto The Coming of The Lord. Be ye also patient; establish your hearts; for The Coming of The Lord draweth nigh.

2 Pet. iii. 4. "Where is the promise of His Coming?"—His promised Coming?

1 John ii. 28. Abide in Him! that when He shall Appear [to receive and judge the saints, the watching servants], we may have confidence, and not be ashamed before Him at His Coming.

2 Pet. iii. 12. Looking for and hasting The Coming of The Day of God.

2 Pet. i. 16-18; (Matt. xvi. 27-28; xvii. 1-12.) For we have not followed cunningly devised fables, when we made known to you the Power and Coming of our Lord Jesus Christ, but were eye-witnesses of His Majesty: when there came such a Voice to Him from The Excellent Glory, "This is My beloved Son! in Whom I am well pleased." And this Voice which came from Heaven we heard, when we were with Him in the Holy Mount.

is laid up for me a crown of righteousness, which The Lord, The Righteous Judge, shall give me at That Day; and not to me only, but unto all them also who love His Appearing.

2 Tim. i, 10. But is now made manifest by the Appearing of our Saviour Jesus Christ [This refers to the First Advent of Christ.] (1 John v. 19-21. The whole world lieth in the Wicked one . . We know that The Son of God is come: . . Little children! keep yourselves from idols. Amen!)

ACTUAL PERSONAL PRESENCE, NOT MANIFESTED GLORY.

Gen. iii. 8; (John i. 1; contrast 1 John i. 1-3.) And they heard The Voice of The Lord God, walking in the garden in

MANIFESTATION OF THE GLORY OF HIS PRESENCE.

Isa. lxiv. 3 (Exod. vii.-xii; xix. 18; xxiv. 16-18). When Thou didst terrible things which we looked not for, Thou camest

ool [wind] of the day.
m. xx. 6, 7. Moses and Aaron unto the door of the Taber-, and they fell upon their : and The Glory of The Lord ared unto them. And The spake unto Moses. [Ex. i. 11 (xix. 9-22). The Lord unto Moses Face to face, as a speaketh unto his friend. xv. 15. *I* have called *you* nds" (14).]

hum i. 7 (5, 6, 8.). The Lord od, a Strong-hold in the Day ouble; and He knoweth them trust in Him.
hn x. 14, 28. I am The Good herd, and know My sheep, am known of Mine. And I unto them eternal life; and shall never perish, neither any man pluck them out of Hand.

down, the mountains flowed down at Thy Presence.

Isa. lxvi. 15. For, behold! The Lord will come with fire, and with His chariots like a whirlwind, to render His anger with fury, and His rebuke with flames of fire (Ezek. xxxviii. 20-23: Hagg. ii. 6, 7, 21, 22).

2 Thes. i. 8, 9. In flaming fire yielding vengeance on them that know not God [rebellious Gentiles], and that obey not The Gospel of our Lord Jesus Christ [rebellious Jews], who shall be punished with everlasting destruction from The Presence of The Lord, and from The Glory of His Power, when He shall Come to be glorified in His saints, and to be admired in all them that believe. . . in That Day.

Zech. xiv. 4. And His feet shall stand in That Day upon the Mount of Olives.

Joel iii. 16, 17. The Lord also shall roar out of Zion, and utter His Voice from Jerusalem; and the heavens and the earth shall shake: but The Lord will be The Hope of His people, and The Strength of the children of Israel. So shall ye know that I am The Lord your God dwelling in Zion, My holy mountain: then shall Jerusalem be holy, and there shall no stranger pass through her any more.

rusalem on earth is then become a true reflection of the heavenly

Jerusalem (Ex. xxvi. 30), into which none enter but those who are written in The Lamb's Book of Life. Rev. xxi. 27.]

Rev. xx. 6.

Blessed and holy is he that hath part in the first resurrection! [to which Paul so earnestly desired to attain? Phil. iii. 11—14; Acts xxvi. 7: the promise to and hope of the fathers,—the *prize* of the *high calling* of God *in Christ* Jesus: 2 Pet. i. 11, the *abundant* entrance:] on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years.

PARABLES CONCERNING THE TIME OF ABSENCE AND RETURN.

THE NOBLEMAN.

Luke xix. 12-28. A certain nobleman went into a far country to receive for himself a kingdom and to return . . .

THE SOWER.

Matt. xiii. 3-8, 18-23; Mark iv. 3-8, 14-20. Behold! a sower went forth to sow. . .When any one heareth the word of The Kingdom and understandeth it not, then cometh the Wicked one and catcheth away that which was sown in his heart. Others have no root in themselves, and so endure but for a time; for when affliction or persecution ariseth for the word's sake, immediately they are offended. With others the cares of this world, and the deceitfulness of riches, and lusts of other things entering in, choke the word and it becometh unfruitful. But he that heareth the word, and understandeth and receiveth it, beareth fruit, bringing forth some an hundredfold, some sixty, some thirty.

THE TARES.

Matt. xiii. 24-30. The Kingdom of Heaven is like unto a man who sowed good seed in his field. But while men slept, his enemy came and sowed tares [resembling wheat, but a poison producing dizziness] among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came and said unto him, "Sir! didst not thou sow good seed in thy field? Whence then hath it tares?" He said unto them, "An enemy hath done this." The servants said unto him, "Wilt thou then that we go and gather them up?" But he said, "Nay! lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest! and in the time of harvest, I will say to the reapers, 'Gather ye together first the tares, and bind them in bundles to burn them; but gather the wheat into my barn!'"

THE NET.

Matt. xiii. 47-52. The Kingdom of Heaven is like unto a net, that was cast into the sea, and gathered of every kind: which when it was full they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away. So shall it be at the end of the world: the Angels shall come forth and sever the wicked from among the just, and shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth.

Jesus saith unto them, "Have ye understood all these things?" They say unto Him, "Yea, Lord!" Then saith He unto them, "Therefore every scribe who is instructed unto The Kingdom of Heaven is like unto a man that is a householder, who bringeth forth out of his treasures things new and old."

["New things, as from the treasures of The Kingdom of Heaven; old things, those which are known from Moses and the Prophets, as a scribe, from the Scriptures of the Old Testament."]

FISHERS OF MEN.

Matt. iv. 18-22; Mark i. 16-20; Luke v. 4-11. "Launch out into the deep, and let down your nets for a draught!" "Master! we have toiled all night and have taken nothing: nevertheless, at Thy word, I will let down the net." And when they had this done, they enclosed a great multitude of fishes: and their net brake . . And Jesus said unto Simon, "Fear not! from henceforth thou shalt catch men."

John xxi. 4-12, 15-19. But when the Morning was now come, Jesus stood on the shore: but the disciples knew not that it was Jesus . . And He said unto them, "Cast the net on the right side of the ship! and ye shall find." They cast therefore, and now they were not able to draw it for the multitude of fishes. Therefore that disciple whom Jesus loved saith unto Peter, "It is The Lord!" Now when Simon Peter heard that it was The Lord, he girt his fisher's coat unto him (for he was naked), and did cast himself into the sea. And the other disciples came in a little ship, (for they were not far from land, but as it were 200 cubits,) dragging the net with fishes. As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon and bread. Jesus saith unto them, "Bring of the fish which ye have now caught!" Simon Peter went up and drew the net to land, full of great fishes, 153, and for all there were so many, yet was not the net broken. Jesus saith unto them, "Come and dine!" And none of the disciples durst ask him, "Who art Thou?" knowing that it was The Lord.

So when they had dined, Jesus saith to Simon Peter, "Simon! son of Jonas, lovest thou ME?" he saith unto Him, "Yea, Lord! Thou knowest that I love Thee." He saith unto him, "Feed My lambs!" "Feed My sheep!" . . Peter was grieved because He said unto him the *third* time (Mark xiv. 30, (38), 68, 70-72), "Lovest thou Me?" And he said unto Him, "Lord! Thou knowest all things, Thou knowest that I love Thee." Jesus saith unto him, "Feed My sheep!" "Verily, verily! I say unto thee, When thou wast young thou girdedst thyself, and walkedst whither thou wouldst:

but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldst not." This spake He, signifying by what death he should glorify God. And when He had spoken this, He saith unto him, "Follow Me!" Then Peter turning about, seeth the disciple whom Jesus loved following: who also leaned on His breast at supper, and said, "Lord! which is he that betrayeth Thee?" Peter, seeing him, saith to Jesus, "Lord! and what shall this man do?" Jesus saith unto him, "If I will that he tarry till I come, what is that to thee? follow thou ME!"

THE WEDDING GARMENT.

Matt. xxii. (6-10) 11-13. (Luke xix. 27-28.)

Matt. xxii. 14. The many are called but few are *chosen*. [John xv. 16, elected—not all who shall be saved but the most excellent.]

PROPHETIC DISCOURSES RELATING TO THE LAST TIMES:

PRIMARILY AND PARTIALLY OF THE JUDGMENT ON THE JEWISH CHURCH; FULLY AND LITERALLY OF THE JUDGMENT ON THE APOSTATE CHRISTIAN CHURCH, WITH THE JEWS OF THE LAST "TIMES OF THE GENTILES."

Isa. v. 3-7.

"And now, O inhabitants of Jerusalem, and men of Judah! judge, I pray you, betwixt Me and My Vineyard! What could have been done more to My Vineyard, that I have not done in it? wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes? And now go to; I will tell you what I will do to My Vineyard: I will take away the hedge thereof, and it shall be eaten up; and break down the wall thereof, and it shall be for a treading: and

I will lay it waste; it shall not be pruned, nor digged; but there shall come up briers and thorns: I will also command the clouds that they rain no rain upon it. For the Vineyard of The Lord of Hosts is the house of Israel, and the men of Judah the plant of His pleasures: and He looked for judgment, but behold! oppression; for righteousness, but behold a cry." (Matt. xxi. 33-44, 45; Luke xx. 9-18.)

Matt. xxiv. 2-35; Mark xiii. 3-30; Luke xxi. 6-32;

"As for these things which ye behold, verily! I say unto you, the days will come, in which there shall not be left here one stone upon another that shall not be thrown down." And as He sat upon the Mount of Olives over against the Temple, the disciples, Peter, and James, and John, and Andrew, came unto Him privately, and asked Him, "Master! tell us, when shall these things be? and what shall be The Sign of Thy Coming, and of the end of the world, when all these things shall be fulfilled?" And Jesus answering them, began to say unto them, "Take heed, that no man deceive you! For many shall come in My Name, saying, 'I am Christ!' and shall deceive many: and the time draweth near: go ye not therefore after them. And ye shall hear of wars and rumours of wars. But when ye shall hear of wars, and rumours of wars, and commotions, be not terrified! see that ye be not troubled! for all these things must needs first come to pass, but the End shall not be yet." Then said He unto them, "Nation shall rise against nation, and kingdom against kingdom. And great earthquakes shall be in divers places; and there shall be famines, and pestilences, and troubles, and fearful sights, and great signs shall there be from heaven. All these are the beginning of sorrows.

"But, take heed to yourselves! for before all these, they shall lay their hands on you, and persecute you, delivering you up; they shall deliver you up to the councils, to the synagogues (and in the synagogues ye shall be beaten): and into prisons, to be afflicted, and ye shall be brought before rulers and kings for My sake, for a testimony, for My Name's sake. And it shall turn to you for a testimony

against them. And The Gospel must first be published among all nations. But when they shall lead you and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate: Settle it therefore in your hearts not to meditate before what ye shall answer: but whatsoever shall be given you in that hour, that speak ye: for I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay or resist: for it is not ye that speak, but The Holy Spirit. Now the brother shall betray the brother to death, and the father the son; and children shall rise up against their parents, and shall cause them to be put to death. And ye shall be betrayed both by parents, and brethren, and kinsfolk, and friends; and some of you shall they cause to be put to death; and ye shall be hated of all nations for My Name's sake. And then shall many be offended, and shall betray one another, and shall hate one another. But there shall not a hair of your head perish. In your patience possess ye your souls! And many false prophets shall rise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved. And this Gospel of The Kingdom shall be preached in all the world, for a witness unto all nations; and then shall the End come.

"But when ye shall see the Abomination of desolation [2 Chr. xv. 8, margin], spoken of by Daniel the prophet, standing where it ought not, in the Holy Place (whoso readeth, let him understand!); and when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them who are in Judea flee to the mountains; and let them who are in the midst of it, depart out; and let not them who are in the countries enter thereinto! And let him that is on the housetop not go down into the house, neither enter therein, to take anything out of his house: neither let him who is in the field return back to take his clothes! For these be the days of vengeance, that all things that are Written may be fulfilled. But woe [on account of the need of speedy flight] unto them who are with child, and to them who give suck in those days! for there shall be great distress in the land, and wrath upon this

people. And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down by the Gentiles, until the times of the Gentiles be fulfilled. But pray ye that your flight be not in the winter [χειμῶνος or cold and tempestuous weather: they did pray, and their flight was in the Spring], neither on the Sabbath day! For in those days shall be great Tribulation, shall be affliction such as was not from the beginning of the Creation of the world which God created unto this time, neither shall be, no, nor ever shall be. And except that The Lord had shortened those days, there should no flesh be saved: but for the elect's sake, whom He hath chosen, He hath shortened the days. And then if any man shall say unto you, 'Lo! here is Christ:' or, "Lo! He is there;' believe him not! for there shall arise false 'Christs,' and false prophets, and shall show great signs and wonders: insomuch that, if it were possible, they shall deceive the very elect. But take ye heed! behold! I have foretold you all things. Wherefore, if they shall say unto you, 'Behold! He is in the desert:' go not forth! 'Behold! He is in the secret chamber;' believe it not! For as the lightning cometh out of the east, and shineth even unto the west; so shall also The Coming of The Son of Man be. For wheresoever the carcase is, there will the eagles be gathered together. [Luke xvii. 21-24.]

"But immediately after the Tribulation of those days, there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: And then shall Appear The Sign of The Son of Man in heaven: and then shall all the tribes of the earth mourn. And then they shall see The Son of Man Coming in the Clouds of heaven [in a Cloud, Luke xxi. 27], with power and great glory. And then shall He send His Angels, with a great sound of a Trumpet, and they shall gather His elect from the four winds, from the uttermost part

of the earth, to the uttermost part of heaven, from one end of heaven to the other. And when these things begin to come to pass, then look up, and lift up your heads! for your redemption draweth nigh."

And He spake to them a parable: "Now learn a parable of the fig tree! Behold the fig tree! and all the trees; when her branch is yet tender, and putteth forth leaves, when they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. So likewise ye, when ye shall see all these things come to pass, know ye that The Kingdom of God is nigh at hand, even at the doors. Verily! I say unto you, that this generation shall not pass away, till all these things be fulfilled."

Luke xxi. 33, 37. 38; xxii. 1.

"Heaven and earth shall pass away: but My words shall not pass away."

And in the day time He was teaching in the Temple; and at night He went out, and abode in the Mount that is called the Mount of Olives. And all the people came early in the morning to Him, in the Temple, to hear Him.

Now the Feast of unleavened bread drew nigh, which is called the Passover.

(Acts iii. 25, 26; xiii. 46; Rom. xi. 7-25-33; Rev. xiii.; xiv.; xviii.; 1 Pet. iv. 17-19; Rev. xix. 17-21.)

[In the Evangelists Christ predicted the things which were about to happen before the dictation of the Apocalypse to John, and added a description of the Last things; in the Apocalypse He also mentions intermediate events. From both, one whole as it were is made up. . Many things predicted by The Spirit of Christ are contained in a scattered form, in the Epistles of John and the other Apostles; namely, according as the necessity of those primitive times required. Now The Lord comprises all in one short book, having reference to the earlier ones, presupposing them, explaining, continuing, and interweaving them. It is altogether right, therefore, that we should compare them; but not to bring into comparison the fulness of these latest, with the brevity of those. . The Lord Jesus has comprised in

the Apocalypse the Supplement of the old prophecy, which belongs to the times subsequent to His Ascension and the coming of The Comforter, and the end of the Jewish system. And thus the book reaches from the old Jerusalem to the new Jerusalem."—*Gnomon of the New Testament, by John Albert Bengel.*

"We ought," says Bengel, "to inquire concerning future events, especially those of the last days, not for the sake of gratifying our curiosity, but from a desire to fortify ourselves. All things in this discourse (Matt. xxiv.) must be referred to firmness in acknowledging and confessing Jesus Christ; for the drift and object of the Prophecy is to enforce this duty: other matters, which we might make use of for mere knowledge, are mentioned abruptly and obscurely."

"Take heed that no man deceive you," Bengel thinks is said "not so much to the Apostles who were shortly to receive The Holy Spirit" [in the full power and abundance of the Apostolic Gift ?], "as to the whole flock of believers whom they then represented, lest they should be seduced by the greater perils to which they would be exposed. The beginning is Prudence; the end, Patience [Rev. xiii. 18, xiv. 12]. In the beginning will come false "Christs" (Matt. xxiv. 5); in the middle, false prophets (11); in the end, *both* (22, 24)." "They will not only say that they have been sent by Me, but that they are He who I am."]

CHARACTERISTICS OF THE LAST TIMES:

INTIMATIONS OF AUGMENTED PREVALENCE OF CORRUPTION UNTIL THE LORD'S ADVENT.

1 John ii. 18, 19, 21-23. Little children! it is the Last Time: and as ye have heard that Antichrist shall come, even now are there many antichrists; whereby we know that it is the Last Time. They went out from us, but they were not of us: . . I have not written ["the ancients, in writing, adapted the tenses of the verbs to the time at which the writing was read, and not to that at which it was written: Acts xv. 27, 'We have sent.' This appears an unimportant observation, but it applies a remedy to great errors."—Bengel] unto you because ye know not the truth, *but because ye know it,* and that no lie is of the truth. Who is a liar but he that denieth

that Jesus is The Christ? He is Antichrist that denieth The Father and the Son. Whosoever denieth The Son, the same hath not The Father.

1 John iv. 1-4. Beloved! believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. Hereby know ye The Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God ["The discourse is respecting the spirits of *that time:* for at other times false prophets also impugned other heads of doctrine respecting Jesus Christ." Bengel]: And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of Antichrist, whereof ye have heard that it should come: and even now already is it in the world. Ye are of God, little children! and have overcome them: because Greater is He Who is in you, than he who is in the world.

1 John v. 3-6, 10-13-21. This is the love of God, that we keep His commandments: and His commandments are not grievous. For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God? This is He who came by water and blood, even Jesus The Christ, not in water only, but in water and blood (Matt. iii. 15; John xix. 30, 34). And it is The Spirit that beareth witness, because The Spirit is Truth. . . . . This is the record; that God hath given to us eternal life, and this life is in His Son . . . . . There is a sin unto death: I do not say that he shall pray for it (Matt. xii. 24-28, 31, 32; Rev. xiv. 7, 9, 10). All unrighteousness is sin: and there is a sin not unto death. We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that Wicked one toucheth him not. We know that we are of God [from God and abide in God], and the whole world lieth [motionless, by means of idolatry, blindness, deceit, violence, &c. &c., destitute both of life from God and of understanding: 1 Cor. v. 10; xi. 32] in the Wicked one [opposed to Him Who is True, as lieth is an antithesis to abides]. And we know that The Son of God is

come, and hath given us an understanding [not only knowledge but the faculty of knowing], that we may know Him Who is True [The True One, Rev. iii. 7], and we are in Him Who is True, in His Son Jesus Christ. This is The True God and Life Eternal. Little children, keep yourselves from idols!

[Rev. ii. 14, 20. "Not only from their worship but also from all communion and appearance of communion with them." The practices of the apostate church with respect to "images," are maintaining the habit and keeping the way open which will issue in that climax of sin against The Holy One, which is without forgiveness or redemption: Rev. xiv. 9, 10, xiii. 1, 2 (Mat. iv. 8, 9; 2 Thes. ii. 4; Mat. xii. 24, 31; 1 John v. 16; Heb. vi. 4-6, x. 26, 27, 29 :) 5, 6, 14-18.]

1 John i. 1-4, ii. 24, 25. That which was from the Beginning,

[He Who was: ii. 13; Rev. i. 8: Who was with The Father: John i. 2; John i. 1, xvii. 5; the phrase ἀπ' ἀρχῆς, from the beginning, of frequent occurrence in this epistle, is not to be taken in one and the same sense only, but to be explained from each passage; ii. 7, 13, 14, iii. 8:—here absolutely comprising the whole state of The Word of Life (ver. 2) with The Father, which preceded His Manifestation:]

Which we have heard, Which we have seen with our eyes, Which we have looked upon, and our hands have handled, of The Word of Life. (For The Life was manifested [ἐφανερώθη, gave Himself in the flesh to our eyes, ears, and hands; John i. 14. The same word is used of His Coming in Glory, ii. 28], and we have seen, and bear witness, and show unto you That Eternal Life Which was with The Father, and was manifested unto us [And Which the saints shall always enjoy, v. 20].) That Which we have seen and heard declare we unto you, that ye also may have fellowship with us [the same which we have *who have seen*,—]: and truly our fellowship is with The Father, and with His Son Jesus Christ.

[He Himself is ours, He in us, and we in Him: iii. 23, 24, and hereby we know that we abide in Him,—by the belief on His name and love to one another, which is given from and by The Spirit Who Himself is given.]

And these things write we unto you, that your joy may be full.

[Your faith and the joy which springs from thence:—full joy, arising from a full and abundant confirmation of soul in faith and love: John xv. 11. xvi. 22.]

ii. 24, 25. Let that therefore abide in you, which ye have heard from the beginning ["respecting The Father and The Son."]. If that which ye have heard from the beginning shall remain in you, ye also shall continue in The Son, and in The Father. And this is the promise that He hath promised us, eternal life.

2 John 6-9. And this is love, that we walk after His commandments. This is the commandment, That as ye have heard from the beginning, ye should walk in it [Gal. i. 8, 9]. For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist. Look to yourselves, that ye lose not those things which ye have wrought, but that ye receive a full reward ["in full communion with God."]. Whosoever transgresseth ["from perfidy"], and abideth not in the doctrine of Christ, [which teaches that Jesus is The Christ, The Son of God, he, I say,] hath not God. He that abideth in the doctrine of Christ, he hath both The Father and The Son.

Heb. i. 2, 3. God hath in these last days spoken unto us in Son [without the article when used as equivalent to a proper name, 5. iii. 6; v. 8; vii. 28], Whom He hath appointed Heir of all things, by Whom also He *made* the worlds. Who being The Brightness,—The Ray,—of His Glory, and the express Image of His Person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down on the right hand of The Majesty on High.

1 Pet. i. 19-21. Redeemed with the precious Blood of Christ, as of a lamb without blemish and without spot: Who verily was foreordained before the foundation of the world, but was manifest in these last times for you, who by Him do believe in God, Who raised Him up from the dead, and gave Him glory; that your faith and hope might be in God (John xvii. 22).

---

1 Tim. iv. 1-3. Now The Spirit speaketh expressly, that in the latter times some shall depart from The Faith, giving heed to seducing spirits, and doctrines of devils [demons], speaking lies in

hypocrisy; having their conscience seared with a hot iron; forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them who believe and know the truth.

2 Tim. iii. 1-15. This know also, that in the Last Days perilous Times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents,* unthankful, unholy. Without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away. For of this sort are they who creep into houses, and lead captive silly women laden with sins, led away with divers lusts [evil desires], ever learning, and never able to come to the knowledge of The Truth.

Now as Jannes ["Janns," evil spirits,—Arabic] and Jambres withstood Moses, so do these also resist the Truth: men of corrupt

---

* The characteristics of social life in an age of unbelief and apostasy from the Faith, are foretold by The Lord in the discourses of Matt. x. 21, xxiv. 9.

The following sayings of Rabbi Nehemiah respecting the state of the world previous to the Coming of The Messiah will not be uninteresting to those Christians who are watching the signs of the times, and expecting His Glorious Appearing. "In the generation before The Messiah, The Son of David, will come, these will be the signs: the youth will have no reverence for the aged; the ancient will be obliged to stand up before the young; the daughter will rise against her mother, the daughter-in-law against her mother-in-law; the son shall not be ashamed in the presence of his father; and the faces of that generation will express the impertinence of dogs." In another place he says, "In the generation of The Son of David insubordination will increase; the worthy shall be oppressed. Although the vine yield her fruit, yet shall there be no substance in the grapes, as a mark of the curse. All the nations will disbelieve their own religions [this is what the Jews all understand the Rabbi to mean; it is literally, "All the nations will become *Sadducees*," which is the word used by the Jews to denote an infidel, either among themselves or others]: and many of the Jews will give up the faith and expectation of the Coming of The Son of David."—*Ridley H. Herschell.*

minds, reprobate [of no judgment] concerning the Faith. But they shall proceed no further: for their folly shall be manifest unto all men, as theirs also was [Ex. vii. 12; viii. 18; ix. 11]. But thou hast fully known [hast been a diligent follower of] my doctrine, manner of life, purpose, faith, long-suffering, charity, patience, persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra; what persecutions I endured: but out of them all The Lord delivered me.

Yea, and all that will live godly in Christ Jesus shall suffer persecution. But *evil men and seducers shall wax worse and worse, deceiving, and being deceived. But continue thou in the things which thou hast learned and hast been assured of*, knowing of Whom thou hast learned [1 John ii. 20, 27; John xvi. 13-15]; and that from a child thou hast known The Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.

[Paul's description of the "worse" and more "perilous times" of the last days, was not written in ignorance of the existing evil condition of the world in his own day; since in forbidding the Corinthian church to associate with evil-doers, he expressly states that his probibition applies only in a certain degree to men of the world; for if they avoided the openly sinful men among those who made no profession of faith in Christ, "then must they needs go out of the world." 1 Cor. v. 9-11.]

2 Thess. ii. Now, we beseech you, brethren! with respect to The Coming of our Lord Jesus Christ, and our gathering together unto Him, that ye be not soon shaken in mind [moved, literally tossed, agitated as persons on the sea], or be troubled [in your affections or emotions], neither by [a prophesying] spirit, nor by word, nor by letter as coming through us,—as that The Day of Christ is immediately at hand [present]. Let no man deceive you by any means: because That Day shall not come unless there come a falling away first (1 Tim. iv. 1; Heb. iii. 12; Num. xiv. 28-31; Deut. xxxi. 20, 21, 27, apostasy), and that Man of Sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the Temple of God, showing himself that he is God. Remember ye not

that when I was yet with you, I told you these things? And now we know what withholdeth, that he might be revealed *in his time.*

[" There was a check in the time of Paul, and then, and not till then, ceases to exist in the way when the evil breaks out in all its force. That check, whatever it is, does not restrain the apostasy, nor the working of Satan, but the Man of Sin himself, the setting up of the dominion of the Iniquitous one, and when it is removed, Satan lends his aid to the Iniquitous one; who is yet to come. It is one and the same 'beast' which ascends first from the sea then from the bottomless pit. That 'beast' has very much to do with the 'woman,' who is Babylon, Rome. The date of this epistle in no small degree helps the interpretation. It was written in the time of Claudius; (comp. Acts xviii. 2, 5; 1 Thes. iii. 1, 6;) and this very circumstance utterly refutes Grotius' attempt to interpret the prophecy of Paul concerning Caligula. The ancients were of opinion that Claudius himself was absolutely this check [the instrumentality, or medium of holding back being severity towards the Jews]: for from this circumstance, as it appears, it came to pass that they considered Nero, the successor of Claudius, to be the Man of Sin; and when the wickedness of Nero, how furious soever it might be, had not, however, filled up that measure, they accounted Domitian, and the other Emperors of a similar character, as a kind of complement to make up the full measure of the evil. [Yet there was an ancient tradition concerning the rise of Antichrist from the *Jews.*] They certainly did not by this interpretation exhaust the prophecy; but yet they attained to some part of the truth, namely, that *something connected with Rome* is here intended, whatever might be the mode of its exhibition."—Bengel.]

For now already the mystery of iniquity is working [continuous from its beginnings—threads in weaving the web]: only, he who now letteth [hinders] will let until he be taken out of the way. And then shall that Wicked ["lawless, iniquitous one, himself the greatest evil, as opposed to The Law which is *holy, just,* and *good*"] be revealed ["when he begins to act with open wickedness, although few perceive,—see through,—the wickedness"], whom The Lord shall consume with the spirit of His mouth, and shall destroy with The Brightness of His Coming: Even him, whose coming is after the working of Satan ["as Christ is related to God, so on the contrary is Antichrist to Satan:" Rev. xiii. 2. And the dragon gave him his power, and his seat, and great authority: Matt. iv. 8, 9]: with all

power and signs and lying wonders ["shown by the 'false prophet' who serves the interest of the 'beast,' and that, too, even before the ascent of the beast from the bottomless pit"]: and with all deceivableness of unrighteousness in them that perish; because they received not the love of the Truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a Lie (John v. 43). That they all might be damned who believed not the truth, but had pleasure in unrighteousness (Rev. xiii. 8, 14; xvi. 12-14). But we are bound to give thanks always to God for you, brethren beloved of The Lord! because God hath from the beginning chosen you to salvation through sanctification of The Spirit and belief of the truth: whereunto He called you by our Gospel, to the obtaining of the Glory of our Lord Jesus Christ.

[So, in 2 Tim. ii. 19, comfort after the prediction of mournful events,—though predicted for a distant future yet the mystery of iniquity was even at that time in operation:—"Nevertheless the foundation of God standeth sure, having this seal, 'The Lord knoweth them who are His.' Has looked upon, and knows, and draws His saints near to Him (Num. xvi. 5): knows His own in love, nor ceases to know them, but preserves them, as His, and that fact He will make known. And (on the other face of the round seal these words are read), 'Let every one that nameth The Name of Christ depart from iniquity!'—implying the power to depart and the blessedness of those who depart."]

Therefore, brethren! stand fast, and hold the traditions which ye have been taught! [whether by word or our epistles, 1 Thes. iv., v.]

Now, our Lord Jesus Christ Himself, and God, even our Father, Who hath loved us, and hath given us everlasting *consolation* and good hope through grace, comfort your hearts, and *establish* you in every good word and work. (Mark xvi. 20; 1 Cor. xv. 58; John xvi. 33; xvii. 4, 22.)

John v. 43; viii. 17, 18, 43-45. I am come in My Father's Name, and ye receive Me not: if another shall come in his own name, him ye will receive.

[Only factions have *as yet* received any of the false 'Christs,' not the

Sanhedrin, the nation's highest council which rejected Jesus, and which rejection the people confirmed. Matt. xxvi. 59; xxvii. 22; John xviii. 38—40.]

It is also Written in your Law, that the testimony of two men is true (Deut xix. 15, 16-21). I am One Who bear witness of Myself, and The Father Who sent Me beareth witness of Me.

[So also in the mimicry and deception (Ex. vii. 11, 12; Rev. xiii. 1, 11, 13—(comp. xi. 5; Matt. xxiv. 24)—14, 15); the Egyptian magicians produced the same symbol of "wisdom" with Moses, howbeit their serpents came to an ignominious end; the "false prophet" of the successor of Pharaoh will be able to call down supernatural fire, like the Prophet Elijah (1 Kings xviii. 37, 38; 2 Kings i. 10, 12); one of the "Two Witnesses" who stand by The Lord of the whole earth (Zech. iv. 14; Luke ix. 30, 31; Rev. xi. 3—13); the mimicry is very complete, even to the "false prophet," being the speech or utterance of Antichrist, assuming together in all things the prerogatives of The Messiah and the relationship of The Eternal Son Who made manifest the Mind and Will of The Father; and was the Express Image,—χαρακτὴρ,— the impress, as of a seal, of His Personal Essence; Who was The Ray (Himself "The Glory" Visibly Expressed, Rev. xxi. 23; Heb. i. 3) extending to our knowledge and perception The Invisible Glory of The Father (2 Cor. iv. 6—10; 1 Tim. vi. 14—16). And at the time of The Lord's First Advent, the Serpent—who is in the last times become a murderous (John viii. 44) "Dragon" (Rev. xii. 3, 4; xiii. 2)—imitated the miracle of the Incarnation; it may not be incontrovertible that Matthew's form of speech (iv. 24) distinguishes absolutely between those who were "possessed with devils," and those who "were lunatic;" but the evidence of the personality of the unclean spirits,—who had entered into men (and swine,—any available *embodiment*—), and were "cast out" by the "word" of Christ's command, by the breath of His mouth,—appears to be sufficiently conclusive when we hear The Divine Saviour addressing them as conscious and subject *individuals*—"Hold thy peace, and come out of the man!" (Mark i. 25; v. 8; Luke iv. 35); at the same time rejecting their testimony to His own Majesty, and passing by their prayers, or leaving them, rather, to accomplish their own failure and disappointment, and to send them, by the granting, back to the abyss (Luke viii. 31; Mark i. 24): "He suffered not the devils to say that they knew Him" (Mark i. 24 (Jas. ii. 19; Matt. viii. 29), 34, margin; Luke iv. 34, 41).]

Why do ye not understand My speech? Even because ye cannot hear My word. Ye are of your father the devil, and the lusts of

your father ye will do; he was a murderer from the beginning, and abode not in the Truth, because there is no truth in him (2 Pet. ii. 4; Jude 6). When he speaketh a lie, he speaketh of his own; for he is a liar and the father of it. And because I tell you the truth, ye believe Me not.

Gen. iii. 1, 4, 5. The serpent said unto the woman, "Yea? Hath God said, 'Ye shall not eat of every tree of the garden?' . . Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil."

Rev. xxii. 14, 15. Blessed are they that do His commandments, that they may have right to the Tree of Life, and may enter in *through the gates* into The City. For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.

2 Pet. ii. 1-21. But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable [ruinous] heresies, even denying The Lord Who bought them, and bring upon themselves swift [on account of the speedy Coming of The Lord] destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of. And through covetousness shall they with feigned words make merchandise of you: whose judgment now for a long time lingereth not, and their damnation slumbereth not [is not inactive]. For if God spared not the Angels that sinned, but cast them down to hell [consigned step by step to Tartarus, Luke viii. 31; Job i. 6-12; Rev. xii. 10; Eph. ii. 2; Rev. ix. 11, 14; xii. 9; xx. 1-3, 10], and delivered them into chains of darkness, to be reserved unto Judgment; and spared not the old world, but saved Noah, the 8th person, *a preacher of righteousness* (Luke xxi. 36), bringing in the Flood upon the world of the ungodly; and, turning the cities of Sodom and Gomorrha into ashes, condemned them with an overthrow, making them an example unto those that, after, should live ungodly; and delivered just Lot, vexed with the filthy conversation of the wicked (for that righteous man dwelling among them, in seeing and

hearing, vexed his righteous soul from day to day with their unlawful deeds): The Lord knoweth how to deliver the godly out of temptation (Luke xviii. 26-37; Jer. xxxix. 11-18, xlv. 5; &c.), and to reserve the unjust unto the Day of Judgment to be punished: but chiefly them that walk after the flesh in the lust of uncleanness, and despise government. Presumptuous are they, self-willed, they are not afraid to speak evil of dignities.

[By "government" seems to be meant the prince of the fallen spirits, by "dignities" the other fallen spirits (Eph. vi. 12). Jude also (8) retains the singular and the plural. Each apostle shows that he is speaking of creatures whom the wicked do not know nor understand (2 Pet. ii. 12; Jude 10). See the dignity of the saints! who shall have the power of judging Angels (1 Cor. vi. 3), beings who still retain the indelible impress of majesty. (Luke x. 18, 19; Matt. xii. 26, 29; John xiv. 30; 2 Cor. iv. 4.) Bengel.]

Whereas Angels, who are greater in power and might, bring not railing accusations against them before The Lord. But these, as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption; and shall receive the reward of unrighteousness, as they that count it pleasure to riot in the day-time. Spots they are and blemishes, sporting themselves with their own deceivings while they feast with you; having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls; an heart they have exercised with covetous practices; cursed children: which have forsaken the right way, and are gone astray, following the way of Balaam, the son of Bozor, who loved the wages of unrighteousness; but was rebuked for his iniquity: the dumb ass speaking without a voice of man [Bengel] forbad the madness of the prophet. These are wells without water, clouds that are carried with a tempest; to whom the mist—the chilling horror—of darkness is reserved for ever. For when they speak great swelling words of vanity [blasphemy], they allure through the lusts of the flesh, through much wantonness, those that were for a little time escaped from them who live in error. While they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he

brought in bondage. For if after they have escaped the pollutions of the world through the knowledge of The Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them.

2 Pet. iii. 1-7, 14-18. This second epistle, beloved! I now write unto you; in both which I stir up your pure [sincere, adulterated with no error] minds by way of remembrance. That ye may be mindful of the words which were spoken before by the holy Prophets, and of the commandment of us the Apostles of The Lord and Saviour: knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, "Where is the 'Promise' of His coming? for since the fathers [who rested their hopes on the Promise] fell asleep, all things continue as they were from the beginning of the Creation." For this they willingly are ignorant of, that by The Word of God the heavens were of old, and the earth standing out of the water and in [by] the water; whereby the world that then was, being overflowed with water, perished; but the heavens and the earth which are now, by the same Word are kept in store, reserved unto fire against the Day of Judgment and perdition of ungodly men. . .

Wherefore, beloved! seeing that ye look [expect with trembling and with joy. Bengel] for such things [the passing away of the heavens with great noise and melting with fervent heat (10)], be diligent that ye may be found of Him in peace, without spot, and blameless. And account that the long suffering of our Lord is salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you; as also in all his epistles, speaking in them of these things ["concerning these things, *i. e.* The Coming of the Lord, and the things which will happen at His Coming and before it. Delayed through His long-suffering, but yet is near and sudden. When Paul appeared to delay the Day of the Lord to a longer period than the other Apostles, there were some

who either doubted or denied His Coming altogether"]; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other Scriptures, unto their own destruction. Ye, therefore, beloved! *seeing ye know these things before, beware lest ye, also, being led away with the error of the wicked* (2 Thess. ii. 8, 9), *fall from your own stedfastness.* But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ [the defence against deception: John x. 14, 27, 28]. To Him be glory, both now and for ever! Amen.

Jude 3-25. Beloved! when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the Faith which was once delivered to the saints.

For there are certain men crept in unawares, who were before of old ordained to this condemnation (11, 14, 15), ungodly men, turning the grace of our God into lasciviousness [who alter the grace of our God as relates to], and deny our only Master and Lord Jesus Christ. (2 Pet. ii. 1; 1 John iv. 3; Rev. ii. 6.) I will therefore put you in remembrance, though ye once knew this, how that The Lord having saved the people out of the land of Egypt, afterward destroyed them that believed not. And the Angels who kept not their first estate [own beginning, assigned dignity under The Son of God, Col. i. 16, 17], but left ["deserted"] their own habitation, He hath reserved in everlasting [ἀϊδίοις, a dreadful epithet, as here used. Bengel] chains under darkness unto the Judgment of the great Day. Even as Sodom and Gomorrha, and the cities about them in like manner . . . . are set forth for an example, suffering the vengeance of eternal [αἰωνίου, everlasting] fire. Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities [the fallen Angels and their prince, 2 Pet. ii. 10; Eph. vi. 12]. Yet Michael the Archangel, when disputing he contended with the devil about the body of Moses, durst not bring against him a railing accusation, but said, "The Lord rebuke thee."

[1 Thes. iv. 16; Rev. xii. 7: Dan. (x. 13) xii. 1. This Archangel,—whether or not he be the only Archangel,—"appears to be connected with the resur-

rection of the dead; and a judicial contest with him who had the power of death (Heb. ii. 14) is here indicated." Whose was the victory, the presence of that same Moses as one of the Two Witnesses to the sin of the world in The Lord's Transfiguration, shows (Luke ix. 30, 31; Rev. xi. 3, 6); a presence and action which can be possible only to just men *made perfect*—re-embodied—2 Cor. v. 4; Heb. xii. 23.]

But these speak evil of those things which they know not: but what they know naturally, as brute beasts, in those things they corrupt themselves. Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core.

[Woe threatened for a three-fold reason; and which has a three-fold fulfilment in the consummation (Rev. xi. 14. Comp. John xxi. 17; Mark xiv. 30): sons of cursing, 2 Pet. ii. 14: punishments once denounced appertain to sinners of the same class—to the murderer of his brother, exile (Gen. iv. 5, 8, 14, 16); to the false prophet, destruction by the hand of the people whom he had beguiled into transgression (Num. xxxi. 8-16; xxv. 1-3); to the opposer of the word, thrusting himself into the priesthood, destruction by the word and fire of The Lord. (Num. xvi. 31-35; 2 Chr. xxvi. 16-20.)]

These are spots in your feasts of charity, when they feast with you, feeling themselves *without fear* [irreverently, 1 Cor. xi. 29]: clouds without water, carried about by winds; trees whose fruit withereth, without fruit, twice dead [fruitless, leafless], plucked up by the roots; raging waves of the sea, foaming out their own shame; wandering stars [*planetai*], to whom is reserved the blackness of darkness for ever.

["It is plain, from the mention of darkness, that the allusion is not *merely* to the etymological derivation of wandering stars; Jude conveys the meaning of their borrowed light, which could be known only by the Divine light in him." Bengel.]

And Enoch also, the seventh from Adam, prophesied of these, saying, "Behold, The Lord Cometh amidst holy myriads, to execute Judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and

of all their hard speeches which ungodly sinners have spoken against Him."

["The seventh,—including Adam and himself,—an expression not without mystery, for in him thus described, freedom from death and a sacred number are combined: for every 7th object is most highly valued." Again, Noah, not translated but saved in the Ark floating *on* the waters, is "the 8th person,' and the letters of The Name of The Saviour, Ιεσους, produce 888 (an 8 days, Luke ix. 28; John xx. 26, period including *two* Sabbaths), in striking contrast to the imperfect, uncrowned, unblessed, 666 of the Antichrist (Rev. xiii. 18). "The first Coming of Christ was foretold to Adam, the Second to Enoch;—the 7th from Adam prophesied the things which shall close the 7th age of the world." Bengel.]

These are murmurers, complainers, walking after their own lusts; and their mouth speaking great swelling words, having men's persons in admiration because of advantage. (Rev. xiii. 4, 14-17.) But, beloved! remember ye the words which were spoken before by the Apostles of our Lord Jesus Christ; how that they told you there should be mockers in the last time, who should walk after their own ungodly lusts. . But ye, beloved! building up yourselves on your most holy Faith, praying in the Holy Spirit, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life. . . . Now unto Him Who is able to keep you from falling, and to present you faultless before The Presence of His Glory with exceeding joy, to The Only Wise God our Saviour, be glory and majesty, dominion and power, both now and ever! Amen.

Jas. i. 2-22. My brethren! *count it all joy* when ye fall into divers temptations; knowing this, that the trial of your faith worketh patience [a spiritual calmness of soul. Bengel]. But let patience have her perfect work [2, 12, unto rejoicing and glorying, Rom. v. 2, 3; Heb. x. 34], that ye may be perfect and entire, wanting nothing. If any of you lack wisdom, let him ask of God, who giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord. A double minded man is unstable in all his ways. Let the brother of

low degree rejoice in that he is exalted: but the rich in that he is made low, because as the flower of the grass he shall pass away. For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his goings [the burdensome extent of his undertakings]. Blessed is the man that *endureth* temptation, for when he is tried he shall receive the crown of life, which The Lord hath promised to them that *love* Him (Rom. viii. 28; Rev. xiv. 9-12). [Love produces patience and endurance.] Let no man say when he is tempted, "I am tempted by God!" for God cannot be tempted with evils, neither tempteth He any man.

["The strength of patience mainly consists in our knowing the source of the evil which tries us: the meaning is 'neither do any sins of ours tempt God from without, to entice us to worse things.'"]

. . Every good gift and every perfect gift is from above, and cometh down from The Father of lights, with Whom is no variableness, neither shadow of turning. Of His own [merciful, 1 Pet. i. 3] will begat he us with the word of Truth [the Gospel], that we should be a *kind of first-fruits* of His creatures.

[Christ is strictly and absolutely The Firstfruits, the faithful in Him, and sanctifying the rest of His creatures;—it is on this account they are exercised with temptations.]

. . Wherefore . receive with meekness the engrafted word, which is able to save your souls. But be ye doers of the word, and not hearers only, deceiving your own selves.

Jas. v. 16-20. The efficacious fervent prayer of a righteous [just, not himself involved in any lapse into sin] man, availeth much. Elias was a man subject to like passions [afflictions of mind and body] as we are, and he prayed with prayer,

[Denoting vehemence;—while the idolatry of Baal flourished, he used prayer only, but that earnest.] . .

Brethren! if any of you do err from the truth, and one convert

him [Jude 22, 23], let him know, that he who converteth the sinner from the error of his way, shall save a soul from death [that soul shall be his gain], and shall hide a multitude of sins.

[Cover the multitude of that sinner's sins (1 Pet. iv. 8). Ye also ought to wash one another's feet. John xiii. 14.]

THE TIME OF TROUBLE:

OR,

THE GREAT TRIBULATION OF THE LAST TIMES.

(DURING THREE AND A HALF YEARS.)

[Rev. xi. 2, 3; xii. 6, 14; xiii. 5; Dan. vii. 25; ix. 27; xii. 7 (xi. 33, many days).]

["Under the error and delusion, that is to exhibit extensive, long-continued, and violent prevalence." Bengel.]*

2 Thess. ii. 4-9-12.

[2 Pet. ii. 4, 5. Bringing in the Flood upon the world of the ungodly,—not again a flood of water, but an "overflowing" scourge, Isa. xxviii. 18; viii. 7, 8; xxx. 27, 28; Dan. ix. 26; xi. 10, 22; a Great Tribulation, Matt. xxiv. 21, 29; Rev. vii. 14; of "summer" heat, Matt. xxiv. 32; which shall prepare the Harvest of that Corn of Wheat that bringeth forth much fruit (John xii. 24), and will ripen for destruction the evil fruit of the vine of the *earth*. Rev. xiv. 6-16, 17-20.]

Psalm xi.

In the Lord put I my trust:
How say ye to my soul, "Flee as a bird to your mountain?"
For, lo! the wicked bend their bow,
They make ready their arrow upon the string,
That they may privily shoot at the upright in heart.

---

* Bengel's interpretation has reference to the 1260 *years* of the Antichristian *system*, or Papal Apostacy; not to the subsequent and final 1260 *days* of the Infidel Apostasy and Personal Antichrist. The description applies to both, except in regard to the "long" period of its "continuance."

If the foundations ["of social order, the principles of justice"] be destroyed, what can the righteous do?

["Innocence then affords no protection, and society is hastening to dissolution."]—Paragraph Bible, Rel. Tract Society.

The Lord is in His Holy Temple, The Lord's Throne is in heaven:
His eyes behold, His eyelids try, the children of men.
The Lord trieth the righteous:
But the wicked and him that loveth violence His soul hateth.
Upon the wicked He shall reign snares,
Fire and brimstone and an horrible tempest:
This shall be the portion of their cup.
For the Righteous Lord loveth righteousness:
His countenance doth behold the upright.

Ps. xii.

Help, Lord! for the godly man ceaseth;
For the faithful fail from among the children of men.

They speak vanity every one with his neighbour:
With flattering lips and with a double heart do they speak.
The Lord shall cut off all flattering lips,
And the tongue that speaketh proud things:
Who have said, "With our tongue will we prevail;
Our lips are our own: who is lord over us?"

"For the oppression of the poor, for the sighing of the needy,
Now will I arise," saith The Lord;
"I will set him in safety, from him that puffeth at him [or, that panteth for it]."

The words of the Lord are pure words [His sayings true, His promises certain]:
As silver tried in a furnace of earth, purified seven times.
Thou shalt keep them, O Lord!
Thou shalt preserve them from this generation for ever.
The wicked walk on every side, when the vilest men are exalted.

Isa. lvii. 1, 2.

The righteous perisheth, and no man layeth it to heart:
And merciful men are taken away,
None considering that the righteous is taken away from that which is evil.
He shall enter into peace:
They shall rest in their beds [divans, thrones],
Each one walking in his uprightness.

Nahum i. 7. (2 Tim. ii. 19.)

The Lord is good, a Stronghold in the Day of Trouble:
And He knoweth them that trust in Him.

John x. 14 (Rev. xii. 7-12) 28.

I am The Good Shepherd, and know My Sheep,
And am known of Mine.
And I give unto them eternal life; and they shall never perish,
Neither shall any man pluck them out of My hand.

Dan. xii. 1. And at that time shall Michael stand up, the great prince who standeth for the children of thy people: and there shall be a Time of Trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in The Book.

[Luke x. 20. But, rather, rejoice, because your names are *written in heaven* (comp. Jer. xvii. 13). Phil. iv. 3. . My fellowlabourers, whose names are in *The Book of Life.* Rev. iii. 5. He that overcometh, . I will not blot out his name out of *The Book of Life,* but I will

Rev. xii. 5-17. And she [the "Woman" clothed with the sun.] brought forth a Man-child, who was to rule all nations with a rod of iron: and her Child was caught up unto God, and to his Throne. And the Woman fled into [towards] the wilderness, where she hath a place prepared by God, that they should feed her there 1260 days.

And there was war in heaven: Michael and his Angels fought against the Dragon:

[Jude 9; 1 Thes. iv. 16: this Archangel,—whether, or not, he be the only Archangel,—appears to be connected with the resurrection of the dead]

is his name before My Father,
efore His Angels. Rev. xiii.
ll that dwell upon the earth
worship him [the "beast"]
e names are not written in *The*
of Life,—of The Lamb
—from the foundation of the

v. xx. 12, 15. And the books
opened; and another Book
pened, which is *The Book of*
. And whosoever was not
written in *The Book of Life*
ast into the lake of fire.
v. xxi. 27. And there shall
wise enter into it [The City]
ing that defileth, . . : but
who are written in The
b's *Book of Life*.]

and the Dragon fought, and his Angels, and prevailed not; neither was their place found any more in heaven. And the great Dragon was cast out, that old Serpent [Gen. iii. 1,4], called the Devil and Satan,

[The same "adversary" named in Greek and Hebrew as resisting and harassing both Gentile and Jewish saints.]

which deceiveth the whole world: he was cast out into the earth, and his Angels were cast out with him.

And I heard a loud voice saying in heaven, "Now [at the 7th Trumpet] is come salvation, and strength, and The Kingdom of our God, and the Power of His Christ: for the Accuser of our brethren is cast down, who accused them before our God day and night. And they overcame him by The Blood of The Lamb, and by the word of their testimony; and they loved not their lives unto the death. Therefore, rejoice ye heavens, and ye that dwell in them! Woe to the inhabiters of the earth and of the sea! for the Devil is come down to you, having great wrath, because he knoweth that he hath but a short time."

[The 3rd Woe — xi. 14 — is now predicted finally: ch. xiii. xiv. it actually follows.]

And when the Dragon saw that he was cast unto the earth, he per-

secuted the Woman which brought forth the Man-child. And to the Woman were given two wings of a great eagle, that she might fly into the wilderness,

["Wilderness and west, are in Hebrew, connected by derivation. Bengel.]

into her place, where she is nourished for a time, and times, and half a time, from the face of the Serpent. And the Serpent cast out of his mouth water as a flood after the Woman, that he might cause her to be carried away by the flood. And the earth helped the Woman, and the earth opened her mouth, and swallowed up the flood which the Dragon cast out of his mouth. And the Dragon was wroth with the Woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.

[Dan. vii. 14.—THE "MAN-CHILD." —CHRIST HIMSELF.

And there was given Him dominion and glory, and a Kingdom, that all people, nations, and languages [comp. Rev. xiii. 7, 8, xi. 15; Dan. ii. 44, 45, universal] should serve Him: His dominion is an everlasting dominion, which shall not pass away, and His Kingdom that which shall not be destroyed.

Dan. vii. 27.—THE "MAN-CHILD"—CHRIST'S BODY, THE SAINTS, OR CHURCH.

And The Kingdom, and dominion, and the greatness of The Kingdom under the whole heaven, shall be given to the people of the saints of The Most High, Whose Kingdom is an everlasting Kingdom, and all dominions [rulers] shall serve and obey Him.

Matt. xxiv. 21. Then shall be *great tribulation, such as was not since the beginning of the world to this time,* no, *nor ever shall be.* [Rev. xvi, 18.]

Mark. xiii. 19. In those days shall be *affliction, such as was not* from the beginning of the Creation which God created, *unto this time, neither shall be.*

Rev. vii. 14. These are they which came out of *great Tribulation* and have washed their robes and made them white in The Blood of The Lamb.

Isa. xxvi. 20, 21. (John xx. 19.) Come, My people! enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast. For, behold! The Lord *cometh out of His place* to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her bloods, and shall no more cover her slain. [Rev. xiii. 15, xviii. 24, xvi. 6.]

Jer. xxx. 5, 7, 23, 24. We have

heard a voice of trembling, there is fear, and not peace. . Alas! for that Day is great, so that none is like it: it is even the Time of Jacob's Trouble; but he shall be saved out of it.

Behold! the whirlwind of The Lord goeth forth with fury, a cutting whirlwind: it shall remain with pain upon the head of the wicked. The fierce anger of The Lord shall not return, until He have done it, and until He have performed the intents of His heart [Isa. xxviii. 21, 22]: in the latter days ye shall consider it.

Dan. xii. 2. And many [Mat. xxvii. 51-53] of them that sleep in the dust of the earth shall awake; these to everlasting life, and those [the rest of the sleepers for 1,000 years more, Rev. xx. 4, 5?] to shame and everlasting contempt.

Matt. xxv. (45) 46. (Verily! I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to Me.) And these shall go away into everlasting punishment, but the righteous into life eternal.

John v. 25, 28, 29. Verily, verily! I say unto you, The Hour is coming, *and now is*, when the dead shall hear The Voice of The Son of God: and *they that hear shall live* [Matt. xxvii. 50, 52, 53. John xi. 25. I am The Resurrection and The Life: *he that believeth in Me*, though he were dead, yet shall he live.]

[Fulfilled spiritually during the Gentile dispensation.]

Marvel not at this: for the Hour *is coming*, in which *all* that are in the graves shall hear His Voice, and shall come forth; they that have done good unto the resurrec-

Dan. xii. 3. And they that be wise [teachers] shall shine *as The Brightness* of the firmament; and they that turn many to righteousness as the stars for ever and ever.

[Shining in individual glory, much more collectively.]

Dan. xii. 4. But thou, O Daniel! shut up the words, and seal the Book, even to the Time of the End: many shall run to and fro, and knowledge shall be increased.

Dan. xii. 5. Then I, Daniel, looked, and, behold! there stood other two, the one on this side of the bank [lip] of the river, and the other on that side of the bank of the river.

Dan. xii. 6. And one said to the man clothed in linen, who was upon [from above] the waters of the river, "How long shall it be to the end of these wonders?"

tion of life; and they that have done evil, unto the resurrection of damnation. (Acts xxiv. 15, xvii. 31.)

Matt. xiii. 40–43. As, therefore, the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of Man shall send forth His Angels, and they shall gather out of His Kingdom all things that offend (scandals), and them who do iniquity; and shall cast them into a *furnace* of fire: (Mal. iii. 2, 3; Isa. iv. 4; Rev. vii. 9, 14): there shall be wailing and gnashing of teeth. Then shall the righteous shine forth *as the sun* in the Kingdom of their Father. (John xvii. 22, 24; 2 Cor. iii. 18; 1 John iii. 2, 3.) Who hath ears to hear, let him hear!

Rev. v. 5. Behold! The Lion of the tribe of Judah, The Root of David, hath prevailed to open the Book, and to loose the 7 seals thereof.

Rev. xxii. 10. And he saith unto me, "Seal not the sayings of the prophecy of this Book: for The Time is at hand!"

(Rev. xiv. 1-5; Rev. xiv. 12-16 vii. 9-17.)

(Rev. vi. 9-11.)

Dan. xii. 7-9. And I heard the man clothed in linen, who was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and sware by Him Who Liveth for ever that it shall be for a *time, times*, and an *half* [part]; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished.

8. And I heard, but I understood not: then said I, O my lord! what shall be the end of these things?

9. And he said, "Go thy way, Daniel! for the words are closed up and sealed till the Time of the End."

(Rev. x. 5-6.)

Dan. vii. 25. And he shall speak great words against The Most High, and shall wear out the saints of The Most High, and think to change times and laws (Isa. xxiv. 5): and they [the appointing of times and laws] shall be given into his hand (Ps. xxxi. 15) until a *time*, and *times*, and the *dividing* of *time*. (Dan. xii. 11; iv. 25, 32.)

Rev. xii. 14. (In the Wilderness, the "Woman") is nourished for a *time*, and *times*, and *half* a *time*. (Deut. viii. 15, 16; 1 Kings xvii. 1-6, 14; xviii. 1; Rev. xi. 6; vi. 5-8.)

Rev. xii. 6; xi. 3. And the "Woman" fled into the wilderness, where she hath a place prepared by God, that they should feed her there 1260 *days*.

And I will give power unto My two Witnesses [μάρτυσι, living, personal, two illustrious men], and they shall prophesy 1260 *days*, clothed in sackcloth.

Rev. xi. 2; xiii. 5. And the holy City shall they [the Gentiles] tread under foot 42 *months*.

And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to make war 42 *months*.

Dan. xii. 10. Many shall be purified and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand. [xi. 32-35. And such as do wickedly against The [holy] Covenant, shall he corrupt [cause to dissemble] by flatteries: but the people that do know their God shall be strong, and do exploits. And they that understand among the people shall instruct many: yet they shall fall by the sword, and by flame, and by captivity, and by spoil, many days (1 Kings xviii. 1). Now when they shall fall, they shall be helped with a little help: but many shall cleave to them with flatteries. And some of them of understanding shall fall, to try them [by them], and to purge, and to make them white, even to the Time of the End: because it is yet for a time appointed.]

1 Pet. iv. 12-14. Beloved! think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice! inasmuch as ye are partakers of Christ's Sufferings; that when His Glory shall be revealed, ye may be glad also with exceeding joy. If ye be reproached for The Name of Christ, happy are ye! for the Spirit of Glory and of God resteth upon you: on their part He is evil spoken of, but on your part He is glorified.

1 Pet. i. 6-12. Wherein (the incorruptible inheritance,—the salvation ready to be revealed in the Last Time,—) ye greatly rejoice, though now *for a season*, if need be, ye are *in heaviness through manifold temptations:* that the trial of your faith, being much more precious than of gold that perisheth, though it be *tried with fire*, might be found unto praise and honour and glory at The Appearing of Jesus Christ: Whom having not seen, ye love; in Whom, though now ye see Him not, yet believing, ye rejoice with joy unspeakable and full of glory; receiving the end of your faith, even the salvation of your souls. Of which Salvation the Prophets have inquired and searched diligently, who prophesied of the Grace that should come unto you. Searching what, or *what manner of time* ["What,—denotes the time absolutely, an era

marked out by its own numbers: Dan. ix. 2:—what manner of time speaks of the time to be known from various events], The Spirit of Christ [testifying of Christ, Rev. xix. 10. The Spirit of God, Gen. i. 2, is called The Spirit of Messias in the work entitled Baal Hatturim] Who was in them did signify, when He testified beforehand the Sufferings of Christ, and the glories [of His Resurrection, of His Ascension, of the Last Judgment, and of The Kingdom of Heaven:] that should follow. Unto whom it was revealed that not unto themselves, but unto us (Matt. xiii. 17; Ps. cii. 18; Dan. xii. 13;) they did minister the things, which are now reported unto you, by them who have preached The Gospel unto you by The Holy Spirit sent down from heaven; which things the Angels desire to look into.

["The revelation from heaven increases in weight. Prophets, and righteous men, and kings, desired to see and hear the things which Christ spake and did (Matt. xiii. 17): here reaches the climax of that well-regulated curiosity which is a virtue, —in the fact of that revelation being the object of Angels' curiosity,—Angels desiring to look into the things which The Comforter teaches concerning Christ."]

Jas. i. 11, 12. . . For the sun is no sooner risen with *a burning heat*,

than it withereth the grass, and the flower thereof falleth—so also shall the rich man fade away . ["rich:" comp. Laodicea, Rev. iii. 17; Smyrna, ii. 9, 10]. Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which The Lord hath promised to them that love Him.

Dan. xii. 11, 12. And from the time that the daily sacrifice shall be taken away to set up the Abomination [idol: 2 Chr. xv. 8 margin.] that maketh desolate [astonisheth], there shall be 1290 days.

12. Blessed is he that waiteth, and cometh to the 1335 days.

["75 days added to the 1260 days: as the period for the pouring out of the 7 vials, and for the Armageddon Victory: 2½ months therefore beyond the 3½ years, or half 'Week.'

"Dan. viii. 14. 2300 days is a few months short of the whole 7 years;—enough being not included, it may be, to be allotted for needful preparations for setting up of the Temple worship."]

Dan. ix. 26. And the people *of the prince who shall come* (John v. 43) [the coming one], shall destroy the city and the Sanctuary [the city and the Sanctuary shall the people destroy of a prince who shall come]; and the end thereof [his end xi. 45] shall be with a flood [in the overflowing, Isa. x. 22; xxviii. 15-18. Dr. Tregelles], and unto the end of the war desolations are determined (Isa. xxviii. 22) [it shall be cut off by desolations].

27. And he shall confirm a covenant (xi. 22, 23; Isa. xxviii. 15, 17, 18) with many for one week [one 7—hebdomad]: and *in the midst of the week* he shall cause the sacrifice and the oblation to cease [Dan. vii. 25; xii. 7; Rev. xi. 2, 3; xii. 6, 14; xiii. 5; Dan. viii. 9-11-14; xi. 13 (1 Kings xvii. 1; xviii. 1; *after* 3 years) 31. Zech. xiv. 2; Ps. lv. 20; Isa. xxxiii. 8], and upon the battlements [Septt. "in the Temple"] shall be the idols of the Desolator [Abomination of desolation, — abominable idols,—Matt. xxiv. 15;

2 Chr. xv. 8; 1 Kings xi. 5, 7; 2 Kings xxiii. 13, 10], even until The Consummation, and that determined shall be poured upon the desolator. [Rev. xvi., Vials; Dan. viii. 25; xi. 45; xii. 11 (Rev. xiii. 5, 11, 17); Rev. xix. 11-21.]

[Dan. ix. 26. Fulfilling of the times of the Gentiles, Luke xxi. 24; Acts i. 7. Dan. ix. 27; Ezek. xx. 33-38, "again visited;" and "times and seasons" observed, Mal. iv. 5, 6. First half of "Week," Isa. lxvi. 1-3. Second half of "Week," 4-6. End, Isa. x. 23-25; 2 Thess. ii. 8.]

Dan. xii. 13. But go thou thy way! till The End be: and thou shalt rest, and stand in thy lot at the end of the days.

[Ps. i. 5. Heb. lit. "rise up," also Septt.; Rev. xx. 5, 6; Ezek. xlvii. 21; (xxxix. 8—xlviii.); Isa. lvii. 2; Ezek. xxxiv. 23-31; xxxvii. 21-24, 25-28; xlvii. 1-12; Rev. xxii. 1-2. There appear indications in these, and kindred passages, that in the regeneration (Matt. xix. 28) and restitution of all things (Acts iii. 21); when all failures shall be rectified, and every apparently and temporarily frustrated word and grace of The Lord shall accomplish prosperously that whereto it was sent (Isa. lv. 8-11); when the triumphant Antichrist is destroyed with the Brightness—the Visible Glory – of The Coming of the once rejected but Only True Anointed King; then all His people, faithful under each of the Two Covenants, will take their rightful position,—in the Millennial Kingdom of The Messiah,—and in the Judgment-seats of the heavenlies in which the followers of *The Lamb* reign with Him. Isa. xii.; xxv.—xxvi. 1-19; – Rev. xix. 1-9.]

INTENSITY OF THE TIME, OF TROUBLE

DURING THE LAST HALF OF THE WEEK OF YEARS,
Dan. ix. 27.

BEGINNING WITH WARS A YEAR OR TWO EARLIER.
Dan. xi. 40.

PERPLEXITY.

Luke xxi. 25-27. And there shall be signs in the sun, and in the

moon, and in the stars; and upon the earth distress of nations, with *perplexity;* the sea and the waves roaring: men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see The Son of Man Coming in a Cloud with power and great glory.

TRIAL OF LOVE AND FAITH BY FALSE MIRACLES.

Deut. xiii. 1-4. If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder, and the sign or the wonder come to pass, whereof he spake unto thee, saying, "*Let us go after other gods,*" (which thou hast not known) "and let us serve them!" thou shalt not hearken unto the words of that prophet, or that dreamer of dreams: *for The Lord your God proveth you* (Deut. viii. 2, 3; 1 Cor. xi. 19; 2 Thes. ii. 10-12; Rev. xiii. 14), to know whether ye love The Lord your God with all your heart and with all your soul. Ye shall walk after The Lord your God, and fear Him. and keep His commandments, and obey His Voice, and ye shall serve Him, and cleave unto Him: . . x. 20, 21; xxx. 20: and swear by His Name: for He is thy life and the length of thy days: He is thy praise, and He is thy God, that hath done for thee these great and terrible things, which thine eyes have seen. . . [Rev. xiv. 7-12; xii. 17; Matt. x. 28; Luke xii. 4, 5.]

Matt. xxiv. 24. For there shall arise false "Christs," and false "prophets," and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect.

Rev. xiii. 11, 13-15. And I beheld another "Beast" coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon. . And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men [as the magicians, Ex. vii. 11, 12 (Rev. xi. 5, 6); 2 Tim. iii. 8], and deceiveth them that *dwell* (Heb. xi. 9, 10; xiii. 14) *on* the earth, by the means of those miracles which he had power to do in the sight of the "Beast;" saying to them that dwell on the earth, that they should make an image to the "Beast," which had the wound by a

sword and did live. And he had power to give life [breath] unto the image of the "Beast," that the image of the "Beast" should both speak (Rev.ix. 20; Isa. xli. 5-29; xliv.; Dan. vii. 8. . . Deut. xiii. 5; Rev. xix. 20), and cause that as many as would not worship the image of the "Beast" should be killed.

["Christ shed His own Blood : it is Antichrist who sheds the blood of others. After the Reformation illustrious interpreters from time to time laid it down that a most violent persecution was even then impending from the "Beast." Rupertus; Phil. Nicolai on "The Kingdom of Christ;" Hoe; &c. &c.]

NOTE ON THE "PERPLEXITY," BY REV. C. MAITLAND.

(In his "Apostolic School of Prophetic Interpretation," 1849.)

"The grounds of faith will be so obscured as to render argument hopeless : the counter-evidence apparently so overwhelming as to place all opposition in the light of wilful blindness. For that counter-evidence, as the Pagan long ago remarked with triumph, will appear to defy refutation : the only safety will lie in refusing to behold or to listen : 'If they say, "Here is Christ!" believe it not!' 'If they say, "He is in the desert :" go not forth!' In former persecutions there has ever been an easy answer to the blasphemer ; but now it will be a man's first difficulty to realise The Faith for which he is called to suffer. Intellect, miracles, the course of Providence itself, all will appear to be ranged on the side of the delusion (2 Thes.ii.11): to doubt it will seem unbelief : to receive it, an act of required submission to The Giver of reason. For in that day Christianity will seem to the world to have been a dream. They will wonder, unless all power of wondering should be absorbed by the object of universal wonder (Antichrist), how, for so long a time a system could prevail, in their estimation so manifestly false, so deservedly exploded. In their new 'Messiah' they will, in their own estimation, both perceive what Christianity ought to have been, and learn by the contrast what it was not. For when compared with Antichrist's temporary success, our Blessed Saviour's mission will appear to have been a failure. Antichrist has now his forerunners, who declare openly, that the assent of the human race is the divine testimony to a divine mission. The principles that appear now to be hastening the downfall of Babylon, are of a nature to bring on with almost equal rapidity the coming of Antichrist. Man in the opinion of these modern rationalists, having grown in wisdom and experi-

ence, now requires a revelation suited to his augmented powers. The Old Testament, they admit, might have been well enough adapted to the exclusive spirit of the Jew ; the New to the unlearned simplicity of the early Christian. Popery suited well enough the darkness of the Middle Ages ; the half-sceptical, half-superstitious creeds of the continent have hitherto met the requirements of modern times. Something is now demanded that shall be felt to spring from the heart of man himself, something that reason will suggest, and common sense accept, that shall reveal to man the divinity within ; shall raise him from the dust of creeds and systems, and shall emancipate him from those fetters which the ignorance and timidity of former ages have cast around him.

"The delusion, though of supernaturally rapid growth, will not be altogether the work of a moment. Many shall come, saying, 'I am Christ!' There will be vague reports that a 'Christ' is here, or a 'Christ' there. Bede thinks that Antichrist himself will spread these rumours, in order to accustom men to the expectation of a new 'Messiah ;' but that at the beginning of the three years and a half he will say openly 'I am Christ!' For a time, several prophecies may seem to be in his favour ; it will be a question (to him at least who has then to make his first acquaintance with their literal meaning), who it is that most truly builds again the ruined tabernacle of David ; The 'Nazarene,' Whose Coming was followed by the destruction of David's city, and by the departure of the sceptre from his tribe, or he who makes the holy city the seat of universal empire. And who is it that is set up as king upon the holy hill of Zion ? The 'Nazarene' set up as a 'malefactor' on the hill of Calvary, or he who, like a king, plants the tabernacles of his palace (Dan. xi. 45) in the glorious holy mountain ? In this way will be felt that sign of the latest days,—'perplexity.'

"Though the craftiness of Antichrist (Dan. ix. 23-25) may at first lead him to employ these arguments, his pride will not long suffer him to appeal to the word of Another (1 John ii. 22). He will hasten to set up himself above every God, and will open his mouth against The God of gods (Dan. xi. 36); even against His Name, His Tabernacle, and them that dwell in heaven (2 Thes ii. 4 ; Rev. xiii. 6 ; John i. 14 ; Col ii. 9). The style and character of his blasphemies we are not told : whether he will imitate the coarser forms of the French Atheists, or the more polished defiance of ancient Rome.

"Yet, in the absence of fuller particulars, two general expressions present themselves to our notice. The first—'he opened his mouth :' an idiom foreign to classical Greek, and used by the Evangelists in prefacing a set speech, such as the Sermon on the Mount. Of this character was the proclamation of Sennacherib, the closest parallel afforded by Holy Scripture : 'Whom hast thou reproached and blasphemed? Even The Holy One of

Israel' (2 Kings xix. 22; xviii. 33,—xix. 37; 2 Chr. xxxii. 13-19-21). And, secondly, 'There was given him a mouth:' a phrase used elsewhere to express direct inspiration: 'I will give you a mouth and wisdom;' but seeming here to imply a peculiar Satanic gift of blasphemy, far exceeding in malignity the efforts of unassisted man. 'He shall speak marvellous things against The God of gods' (Dan. xi. 36). All this God shows to be mainly directed against Himself; doubtless that, from the example of His own long-suffering, we also may learn patience.

"But how, taking up a position contrary to the instincts of human nature, will the impostor support his pretensions? 'He doeth great miracles' (Matt. xxiv. 24; Rev. xiii. 13, 14; xvi. 14; 2 Thes. ii. 9). Upon this passage the Church has evermore kept her finger; noticing, with undisguised dismay, that the very words used to describe The Saviour's miracles are likewise applied to those of Antichrist. Some writers have proposed a qualification; but in vain; for St. Paul speaks of '*all* power, and signs, and lying wonders.' Even the word 'lying,' on which they have built hopes, does not occur in the other passages; therefore we are forced to conclude, that even if unreal in essence, they will be proof against detection by human vision. The false prophet will call down fire from heaven, and will 'deceive those that dwell on the earth by the miracles which he hath power to do in the sight of the Beast.'

"At these miracles all the non-elect then living, shall wonder, that is, they shall be deceived. The elect also would be deceived, but it is not possible, and for that reason alone they stand. The Church has long desired to know how near a doubt will be suffered to approach the mind, before it is repelled by the stern front of the eternal purpose. On this subject the first Gregory thought deeply; and, if it may be said without disparagement to his faith, his courage quailed at the prospect.

"While the elect behold with horror such signs and miracles wrought by the ministers of Antichrist, even they, though despising life, will feel a mist of uncertainty rising in their hearts. For as, through its miracles, the imposture flourishes, so in some degree does their steadfast vision grow dim. Therefore, by the influence of his lying wonders, a shadow of doubt will obscure the sight of the righteous; and, in the hearts of the elect, at the sight of the terrible miracles, a dark thought will gather form and substance.

"Compared with the history of our Saviour's life, faith and unbelief will seem, in that Day, to have changed sides. What it was blasphemy to say of the First (John x. 20; ix. 48, 52; vii. 20; Matt. ix. 34; xii. 24-37; Mark iii. 22-30; Luke xi. 15-26), it will be soul-saving truth to think of the second: he truly 'hath a devil and is mad;' he lives and reigns 'by the operation of Satan' (2 Thes. ii. 9), for it is 'the Dragon that gives him that power, and seat, and great authority' (Rev. xiii. 2). Le Haye says,

'Did not the same devil once give sense to an image of himself, and cause that it should speak when the Serpent uttered deceitful and death-bearing words?' For the Heaven-sent messenger must be backed, not by miracles alone, but by every word of God. The same Scriptures that foretold good things of Christ have declared bad things of Antichrist. Seen by this light, his very miracles will resolve themselves into a fulfilment of prophecy; the supernatural wonders by which he will think to style himself God, will stamp him 'Man of Sin;' for, if he did no miracles, he would not be the Antichrist of prophecy; if that prophet called down no fire from heaven, he would not be the False-prophet of the Apocalypse. For such an one the way is fast preparing, by the efforts now made to pantheise our race, and to represent the intellect of man as the evidence of indwelling divinity. 'Ye shall be as gods,' Satan begins to say, preparatory to teaching one man to say, 'I am God.'

"In Antichrist's persecution there is no death foretold but by decapitation (Greek, the stroke of the axe, Apoc. xx. 4). This state of things reminds us of the French revolution, in which two millions of persons perished by instant death. There will be a new and peculiar source of distress, a universal conflict in the heart of each country, each city, and each home. Without doors, the certainty of instant death; no refuge from the maddening anxiety, but at the fireside savage hatred and deadly revenge. The daughter is at variance with her mother; some word or gesture betrays that their God is not the same God, and the executioner is called in to end the dispute. 'Children shall rise up against their parents, and shall cause them to be put to death.' In this desolation of hearth and home, one sanctuary, as it appears, shall be spared, for nothing is said' [in the Gospel prophecy] 'of treachery between husband and wife. Nor need we attempt to supply the omission, since the worst is professedly revealed: 'Behold I have foretold you all things.' Mark xiii. 23; Matt. xxiv. 25; 2 Pet. iii. 16, 17."

[Matt. x. 21, 35; Mark xiii. 12; Luke xxi. 16; xii. 53 (Micah vii. 1-5, 6-20).]

"To the severity of that tribulation the Prophets oppose its shortness. Its duration is reckoned in three ways: by God, by His Son, by the Angels, and even by Satan, it is reckoned as short; but to the souls under the Altar, and to the elect crying day and night, it will seem long. Therefore, as a common standard of reference, its actual length is given; and to suit the readers of all times, its duration is laid down in months, and in years, and in days. It will last for 42 months (Rev. xi. 2, 3, &c.).

"It must be for some higher end than to gratify an idle wonder, that the limits of this trial have been so strictly defined. To know, when things are at the worst, how much longer the worst will continue, is a consolation

which, till that day of rebuke and blasphemy, the believer cannot learn to estimate aright. For that knowledge, though it must preclude false hopes of an instant deliverance, will as certainly supply true hope, and banish utter despair. The tyranny, in proportion as, by the lapse of time, it appears to be gaining stability, will thus be known to be most surely hastening to its fatal hour. The towers rise proudly, but their base is crumbling; the torrent foams madly, but its source is failing; 'the ungodly is in great power, and flourishing like a green bay-tree;' but with equal truth shall it soon be added,—'I went by, and lo! he was gone; I sought him, but his place could no more be found.'

"Meanwhile Israel's Keeper is neither slumbering nor sleeping. The earth is His, and the fulness thereof; though for His own purposes, he has seemingly abandoned it to this ruinous tenant. And, first to provide for His own: the Church, which now in her worst troubles longs for the wings of a dove, will then, as Bede remarks, both need and receive the wings of a great eagle.' (Ps. lv. 3-8; Rev. xii. 14; Deut. xxxii. 10-12; i. 31; . iv. 36; viii. 15, 16.) [In the view of many expositors the "wings of the dove" may be also given at that period of Tribulation, or rather at the time of evening before the darkness sets in, when the watching Christians, the "firstborn" and "firstfruits," are caught up "to meet The Lord in the air,"—1 Thes. iv. 15-17; Matt. xxv. 1-13; Luke xxi. 36; Rev. iii. 7,10; xii. 4-6; xiv. 1-5. . . Ps. lv. 6-8; lxviii. 13 (cv. 37); xxvii. 1-5, 6; lxi. 4 (Ex. xxv. 20-22); Matt. xxiii. 37; John xiv. 3:—before His Appearing to the world in general, to reap His "Harvest," and afterwards destroy His enemies, "the vine of the earth."—Matt. xxiv. 29-31; Rev. xiv. 14-16, 17-20; xix. 11-21.]

"Next, unveiling the secrets of His eternal purpose, God proceeds to show the world who are His, and who Satan's. This is done, perhaps invisibly, by the sealing Angel; but beyond the possibility of mistake, by the plague of locusts. Before that plague is let loose each monarch marks his own: all will have either the sign of the Beast or the Seal of The Living God (at least throughout the land of Judea, for none but Jews are sealed)." [All Gentile Christians who had not been removed at the "first translation," and who have not fled into the "wilderness," are supposed to be joined to the army of martyrs at the time of the edict requiring universal worship of the Antichrist, and,—according to the pagan Roman's custom,—the marking with his name or number. Rev. xiii. 11, 12, 16, 17.] "And, as the Angel once passed by the blood-stained threshold, so will the locust, during those five months of Woe, pass by the Seal-bearing forehead." (Rev. vii. 1-8; ix. 1-12; literal-day fulfilment.)

"But the high office of witnessing for God in times so critical will not be left to the locusts only. 'I will give power to My two Witnesses.'" (Rev. xi. 3, 4-6; Zech. iv. 14; Luke ix. 30,31; Deut. xvii. 6.) [The "witness-

ing" has been continuous,—The Father with The Son, John viii. 17, 18; —The Spirit with the word and the disciples, Mark xvi. 20; Acts i. 8; 1 Cor. xii. 3-11; Heb. x. 28, 29;—until the final witnessing and condemning by the representative of The Law, and the representative of The Prophets, Moses (John v. 45) and Elijah (Mal. iv. 4, 5); who were qualified by their presence on the Mount of Transfiguration to bear testimony to the Sufferings of Christ when "by wicked hands" He should be "crucified and slain," and to "the glories that should follow," Acts ii. 23, 24; 1 Pet. i. 11; 2 Pet. i. 16-18. These are witnesses of the justness of the retribution in the last Woe, upon the people who have denied The Holy and Just One, The Prince of Life, and desired the Wicked, the Deceiver and Murderer; Acts iii. 14, 15; John vii. 34; v. 43; viii. 44; 2 Thes. ii. 8-12; Gen. iii. 1, 4, 5; Rev. xii. 13-17; xiii. 2.]

". . They shall prophesy, it is said, 1260 days. It seems impossible to go far wrong in anticipating the substance of their discourse: that, like their Master, they will begin at Moses and all the Prophets, showing that as He must needs suffer those things, and enter into glory, so Antichrist must needs achieve *these* things, and go into perdition; that while boasting himself supremely free, he is toiling, slave-like, to fulfil The Scriptures; that the duration of his power has been fixed to a day, and the letters of his name have been all numbered.

"The cry of the elect still goes up to heaven. The gale charged with their sighs and unspeakable groanings, is further laden with the curses of the Antichristian herd. At heaven's gate both speak the same language, 'How long, O Lord!'

"But there is yet a triumph reserved for the powers of hell. The Witnesses, though proof against human violence, fall before the infernal part of Antichrist's kingdom. (Rev. xi. 1-14—lit. day fulfilment—19.) Thus far it had seemed a drawn battle; miracles against miracles; fire breathed out, against fire called down from heaven. But now Satan is victorious at all points; the Witnesses of Truth have been slain; 'the foundations,' it *seems*, are 'destroyed, and what shall the righteous do?'

"The season for Divine interference has at length arrived. Till all else had failed, it was too early for The Son to quit the Throne; but now earth, mastered by hell, has no helper, save in Him Who took other substance, and Who, from the Right Hand of The Father, beholds the unequal struggle. 'For when,' asked one of old, 'when else should The True King come, but to dethrone a tyrant, to avenge his country, to restore a world? The alien Herod had usurped the Jewish sceptre, had subverted liberty and rule, had profaned the Sanctuary, and had confounded the rites of worship; therefore, when things human were found failing, The Divine drew near to succour; The Helper, denied in man, appeared in God Himself. In like manner will

Christ again come, to destroy Antichrist (2 Thes. ii. 8), to throw open Paradise, to strike off the fetters of a world, and, in the place of bondage, to establish eternal freedom.' Ps. l.

(Isa. lxi., lxii., lxiii. 1-9.)

"Meanwhile the world prepares to take its fill of joy. There is now none to say to the fools, 'Deal not so madly (Ps. lxxv. 4); and to the ungodly, Lift not up the horn!' They send presents one to another (Rev. xi. 10): everywhere the word is 'Peace and safety!' A bad omen, for then sudden destruction is to come upon them (1 Thes. v. 3). 'Immediately after the Tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven.' (Matt. xxiv. 29-31.) Upon earth there is distress of nations with perplexity; a suspicion of the fatal truth strikes terror into the hearts of all. In that suspense of death-like syncope, a portentous sound adds horror to the gloom: 'The sea and the waves roaring.' Inanimate nature conceives a hope of 'the manifestation of the sons of God' (Rom. viii. 19-21); therefore the floods clap their hands, as if remembering the ancient saying, 'Let the sea make a noise, and all that therein is, for The Lord Cometh to Judge the earth!' (Ps. xcviii. 1-3-7, 8, 9; Isa. lv. 12.)

"But why this darkened hemisphere and these extinguished lights? The Bright Sign of The Son of Man is about to be displayed in heaven (Matt. xxvi. 64). By that Sign all doubt is removed; The True Christ is none other than The 'Nazarene.' He Whom His enemies have seen for the last time, as He hung between two thieves, now re-appears in glory amidst ten thousand saints. 'They shall look on Him Whom they pierced' (Zech. xii. 10; Rev. i. 7). By the wound of their own inflicting, He condescends once more to be known. In that mark of the Roman spear, they read all that they dread to know; that their Judge is no new-comer, essaying for the first time, a reception among men, but a Sojourner of old, Who has already trodden their paths, and has carried away with Him a token of their hate. But others, in that pierced side, will see mercy as well as judgment,—the sin and the salvation, the rebellion and the pardon, the warfare and the triumph,—all written with that iron pen in The Rock for ever.

"With supernatural firmness the Impostor supports the blow (Dan. viii. 25, 11; xi. 36): upon his heart, blasted by the operation of Satan, no dew of repentance may descend. In that hour he justifies the election of his master, in his madness defying heaven, and hastening to decide, at the sword's point, who is God of gods, and Lord of lords (Dan. viii. 24, 25, 11; xi. 36). For this moment Satan has long been preparing; and at once the Dragon, the Beast, and the False Prophet beat to arms (Rev. xvi. 13, 14).

"All great battles receive a name: this is called 'the Battle of That Great Day of God Almighty.' Of this encounter what Prophet has not

sung! At the thought of that conflict Habakkuk trembled (iii. 16); and Enoch, who dwelt beyond the Flood, even he caught the din of that warfare, the thunder of those captains and their shouting (Job. xxxix. 25). Then it was that, regarding neither the trackless distance nor the sounding Flood between, he uttered the exulting cry, 'Behold, The Lord Cometh with ten thousands of His saints!'

"The kings of earth stand up, each at the head of his army. The rulers take counsel together, how they may break His bonds asunder, and cast away His cords from them. At their matchless folly He Who sitteth in the heavens shall laugh; The Most Merciful, Who willeth not the death of a sinner, even He shall have them in derision. Like the disdainful warriors of old, He invites the fowls of heaven to feed upon their flesh. The white-robed army is now marshalled upon the heavenly plain (Ps. ii. 1-4; Rev. xix. 11-17-21).

"The fighting is soon ended. The Beast is taken alive, . . the False prophet still his companion, and translated to the lake of fire. . .

"And the remnant were slain with the sword of Him Who sat upon the horse, and all fowls were filled with their flesh. ... And I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and who had not worshipped the Beast, nor his image, neither had received his mark upon their foreheads, or in their hands, and they lived and reigned with Christ a thousand years."

INTRODUCTION TO ANTICHRIST AND THE THIRD WOE:

THE SEVENTH VIAL, IN THE YEAR-DAY FULFILMENT, POURED OUT ON THE OPENING OF THE SEVENTH SEAL AND SOUNDING OF THE SEVENTH TRUMPET.

[Matt. xxiv. 32, 33-35. (Compare the lesson of the fig-tree, xxi. 19-22; Luke xxi. 36.) The "summer" heat which shall ripen the "Harvest," and prepare the "vine of the earth" for the treading in the winepress of the wrath of God: Rev. xiv. 15, 18-20; Isa. lxii., lxiii.—lxv.: the Judgment "beginning at the House of God," and overthrowing first the apostate Jewish Church, then the apostate Gentile Church. Matt. xvi. 28; 1 Pet. iv. 17,—Rev. xviii.]

THE MAN OF DECEIT AND BLOOD AND VIOLENCE.

Ps. v. 6; xviii. 48; ix.; xi.—xiv.; cxl.—cxliii.

Psalm x. (lxxiii. 3-9).

[Complaint and distress, on account either of the incursions of enemies, or of a disorganised state of society at home. Containing a complaint of the pride and malice of the wicked (1-11), and a prayer for, with confidence in, Divine interposition (12-18).

1 Why standest Thou afar off? O Lord!
Why hidest Thou Thyself in Times of Trouble?
2 The wicked in his pride doth persecute the poor:
Let them be taken in the devices that they have imagined!
3 For the wicked boasteth of his heart's desire,
And blesseth the covetous, whom the Lord abhorreth.

[And making (unjust) gain, blesses (while he) despises Jehovah. But the clause may be translated, "and curseth and despiseth Jehovah;" rendering the word as in Job i. 5, 11; ii. 5, 9.—Notes in Paragraph Bible, of Religious Tract Society.]

4 The wicked, through the pride of his countenance, will not seek after God [or, in his pride [God] will not seek]:
God is not in all his thoughts:

[or, all his thoughts are, "There is no God!" all sin is practical atheism (13).]

5 His ways are always grievous;

[or probably the word means "enduring" or "firm," and describes the sinner's fallacious security: for a season exempt from judgments, and his life apparently prosperous. Compare Ps. lxxiii. 3-9.

["For I was envious at the foolish,—when I saw the prosperity of the wicked.
"For there are no bands [restraints] in [until] their death: but their strength is firm.
"They are not in trouble as other men;—neither are they plagued like other men.
"Therefore pride compasseth them about as a chain [ornamental chain for the neck];

Violence covereth them as a garment.
" Their eyes stand out with fatness:—they have more than heart could wish.

[Rather, the thoughts of their hearts overflow in the wicked and proud speeches mentioned in the next verse:]

" They are corrupt, and speak wickedly concerning oppression:
They speak loftily [as in Isa. lix. 13., " They speak oppression loftily."]
" They set their mouth against the heavens,

[in heaven: give unlimited range to their arrogant and reproachful language.]

And their tongue walketh through the earth.]

5 Thy judgments are far above out of his sight:
As for all his enemies, he puffeth at them.
6 He hath said in his heart, I shall not be moved:
For I shall never be in adversity.
7 His mouth is full of cursing and deceit and fraud:
Under his tongue [supposed to allude to the poison of serpents, which is concealed beneath their teeth:] is mischief and vanity [or iniquity].
8 He sitteth in the lurking places of the villages:
In the secret places doth he murder the innocent:
His eyes are privily set against the poor.
9 He lieth in wait secretly as a lion in his den:
He lieth in wait to catch the poor:
He doth catch the poor, when he draweth him into his net.

[The wicked man is compared first to a lion, and then to a hunter, to show that he employs *craft* as well as *force*.

10 He croucheth, and humbleth himself, that the poor may fall by his strong ones.
11 He hath said in his heart, " God hath forgotten:
He hideth His Face; He will never see it!"

12 Arise, O Lord! O God! lift up Thine hand:—forget not the humble!
13 Wherefore doth the wicked contemn God?
He hath said in his heart, "Thou wilt not require it!"
14 Thou hast seen it;
For Thou beholdest mischief and spite, to requite it with Thy hand:
The poor committeth himself unto Thee: Thou art The Helper of the fatherless!
15 Break Thou the arm of the wicked and the evil man:
(Zech. xi. 17.)
Seek out his wickedness till Thou find none!

16 The Lord is King for ever and ever!
The heathen are perished out of His Land.
17 Lord! Thou hast heard the desire of the humble:
Thou wilt prepare their heart,—Thou wilt cause Thine ear to hear:
18 To judge the fatherless and the oppressed,
That the man of the earth may no more oppress.

[Rather, "so that he (i. e. the sinner already described) shall no longer terrify the feeble from the Land;" dislodging them from their homes and possessions.]

ALEXANDER, a type of the Antichrist:	Dan. viii. 21; xi. 3.
ANTIOCHUS EPIPHANES, "	Dan. viii. 8-12.
NEBUCHADNEZZAR, " "	[Dan ii. 19-23, 31-45.] iii. 1-25. [iv.]
KING OF ASSYRIA, " "	2 Kings xviii. 17—xix. —37; 2 Chron. xxxii. xxxiii.
PHARAOH, " "	Ex. vi. 28—vii.—viii.—ix.—16, [Heb. and Septt. "kept thee alive."]—xiv.

Rev. xi., viii., ix., xvi., xix. 11-21:

Interpretations in which many careful commentators agree are, among others, these: That "Babylon" is the ecclesiastico-political Power, and is represented in the last days by Rome: That the Beast is both a Body and an Individual; is the World-Power and universal *kingdom* centred in Rome (Rev. xvii., xviii.), and also the last *Head* of that kingdom (Rev. xiii.), the title being given to the Head as the moving Power of the body: That the "Woman" arrayed in scarlet and decked with gold and precious stones (Rev. xvii. 1-6) is the Apostate Church, the seat of which is at Rome, and its roots and branches traceable in other churches, inasmuch as these others depart from the simple truth of the Apostles' doctrine, the "keeping of the Commandments of God," and the holding "the testimony of Jesus Christ:" That the False prophet who has two horns as a lamb, and speaks as a dragon (Rev. xiii. 11), will be the last of the Popes; wielding the power of the Apostate and idolatrous Church, and employing it in the service and to promote the worship of the last head of the World Power, who is the "universal" king, who will rule in Rome and in Jerusalem: This king will have been the supporter of the Idolatrous Church which is seated upon 7 hills and upon many waters, imposing her abominations upon peoples and multitudes and nations and tongues (Rev. xvii. 15); until the 10 kings which shall have given their power to the one Head of the kingdom, or "Beast," or World-Power, shall destroy the body of this Apostate church, and the False prophet shall, instead of many idols as heretofore, set up one, an Image to the first "Beast," whose deadly wound was healed, an object of worship for the whole world; thus reverting to the first rise of this mysterious and combined power, ruling over men's *bodies* and *consciences* in the time of Daniel (Dan. ii. 31-45, iii. 1-25), and perpetuated in the 4th Beast seen in vision by Daniel; and taking a change of form in the vision of John,—as though Daniel had seen the vision of Pagan Rome which was then future to him (Dan. vii. 7), and John saw the Papal Rome which in his day was still future, whilst Pagan Rome was present and therefore not a subject of prophetic vision (Dan. vii. 8; Rev. xiii., xvii., xviii). The Beast is the ecclesiastico-political power; and this "Beast" of the Apocalypse appears to combine, also, the Papal power and the revived Pagan power and customs; and, in its Head, may be possibly also combined the power and actings of a previous Head (Rev. xvii. 11, xiii, 3) or ruler of the city of Rome, with the power of the Popes. Thus he may be the last king of Rome, and the last pope or head of Rome's religion, adding to his kingship the ecclesiastical office: and the

False prophet must be his minister, contributing his priestly influence and dominion over the spiritual nature of men; as the ten kings, "having one mind," contribute their strength and power over the bodies of men, to the one end and object of the Antichrist's aggrandisement. "For God hath put in their hearts to fulfil his [the Antichrist's] will,—until the words of God shall be fulfilled." (Rev. xvii. 17.)

NOTES ON THE CHARACTER OF THE ANTICHRIST.

FROM BENGEL'S "GNOMON OF THE NEW TESTAMENT."

"The object of Paul (2 Thess. ii. 3) is to admonish the Thessalonians not to think the Day of Christ nearer than it really is. Paul especially teaches that some great evil will first come. He does not enumerate all the events which were to intervene between that age and The Day of Christ; but he points out a certain one thing, especially remarkable, the explicit declaration of which was even already at that time seasonable and salutary to the Thessalonians. Paul therefore describes the Apostasy [and] the Man of Sin. Vol. iv. p. 218.

"The *we* (1 Thess. iv. 15) is explained by the following words, *who are alive*, and further on, *who remain*,—who live surviving. So also verse 17. *Who live*, is an antithesis to, *who sleep*. There is at the same time intimated the small number of those who live, compared with the multitude of the dead; likewise the good condition of those who are asleep, so that the living may desire to be gathered to them. Men of all ages conjointly have a lively anticipation of some one thing;—men of different ages aiming conjointly at some one object (for instance, the House of Commons, in successive ages, seeking civil liberty and good government) *are joint representatives of* that one idea: and so the men of each particular age might regard themselves as the representatives of it in their particular age;—and so believers, who are now long waiting, and who regard themselves in the light of persons who are to live at The Coming of The Lord, have spoken in accordance with this their character. Each generation, which lives at this or that time, occupies, during that period of their life, the place of those who are to live, to be remaining, at the time of The Coming of The Lord; that is, they are called on to live in daily and hourly expectation of The Lord's Coming in their time, since the time of His Coming was left uncertain for that very purpose, Matt. xxv. 13. Such "watchers" in each generation are

representatives of those who shall actually be found alive when He comes," p. 203. [But this time, left uncertain, has a mark of its commencement and limit:—i. e., whenever the Week of Years (referred to in Dan. ix. 27) is entered upon by the Jewish nation, the End of the Gentile Dispensation is simultaneous with the end of those 7 years of their covenant with the Prince of the Roman people. (Dan. ix. 26; Isa. xxviii. 14-22.)]

"*The coming of the Iniquitous one* ["Wicked"] *is according to the working of Satan in all power, and signs, and lying wonders.* This coming has not yet taken place, although its preludes are for a long time not wanting; therefore the check still exists of which Paul speaks, 2 Thess. ii. 7. (There was also a check in the time of Paul, and that check then, and not till then, ceases to exist in the way, when the evil breaks out in all its force. B. iv. 219.) And it is evident from this most powerful argument, that the political power in the hands of the Romans is the check. For no other check, so powerful, and so long continued, will anywhere be found. This check, however, did not restrain the working of Satan,—the Apostasy and the mystery of Iniquity; but the Man of Sin himself,—the setting up of the dominion of the Iniquitous one ["wicked"]; and when it is removed, Satan lends his aid to the Iniquitous one.

"That Iniquitous one is the [wild-] Beast ascending out of the bottomless pit. So long and so continuous is the evil described by Paul, as 'now already working' from its beginnings,—or *threads* in weaving the web,—(2 Thess. ii. 3-7-12; and by John, 1 John ii. 18), that it cannot but fall in at some period with the times of the Apocalyptic 'Beast;' and the resemblance between the Iniquitous one and the Beast is so great, the power so widely spread and so exalted, that they can only be one subject,—they must be one and the same person or existence. The Iniquitous one will not finally perish until after the destruction of the Beast; for in that Battle, which is described in Rev. xix., The Lord's enemies are so completely destroyed, that the calamity described by Paul cannot be extended to a period farther on. Moreover also the Iniquitous one will not perish previously,—before the destruction of the 'Beast,' Rev. xix.,—for he remains even till The Appearing of The Coming of The Lord, 2 Thess. ii. 8."

[More than that he remains beyond the Appearance of the Coming, beyond The Sign visible in the heavens, even unto the actual Coming of The Lord. Matt. xxiv. 27 (1 Thess. iv. 16, 17; 2 Pet. i. 16-18; Luke

ix. 28-30, 31, 32; Rev. xiv. 1-5); Matt. xxiv. 30 (Rev. xiv. 14, 15); Rev. xix. 11 (Matt. xxvi. 64).]

"*Therefore the whole evil described by Paul is strictly and intimately connected with the Roman Empire.* What tie of relationship the Apostasy and the Man of Sin himself had with the city of Rome, could not be known by the Thessalonians, unless Paul taught them it face to face. The Apocalypse and the event teach us, and will teach posterity more and more fully.

"That Iniquitous one is yet to come. It is one and the same 'Beast' which ascends first from the sea, then from the bottomless pit. That 'Beast' has very much to do with the 'woman,' who is Babylon,—Rome. Sometimes it carries the woman, at length it destroys her with the assistance of the ten horns (Rev. xvii. 16). The 'Beast' out of the sea is the papacy of Hildebrand; but the 'Beast' from the bottomless pit, excepting the succession in the papacy (which does not take away the ancient tradition concerning the rise of Antichrist from *the Jews*, but leaves it just as it finds it), will have a quite new and singular character of wickedness, on account of which he is called the Man of Sin."

[Bengel considers that the last Pope is this Iniquitous one: he may be an individual who has taken unto himself the kingdom and power of the Popes. The Roman power being the check or hindrance to the Antichrist's development, he indeed must be supposed, in the literal fulfilment,—since the Beast must be still existing at the close of this series of events,—to have assumed and absorbed into his own person the ruling power of Rome as existing at the period of time when he shall be developed. With regard to the "singular character of wickedness," to which both Daniel (vii. viii. xi.) and the Apocalypse (xiii. 5, 6) bear such plain and striking testimony, we know that in the Antichristian *system* the successive heads assumed the prerogatives and titles of The Lord and of His Anointed One,—a more open and absolute name of blasphemy, therefore, must be looked for in the height of the career of the Personal Antichrist. He will deny, apparently, the existence of any other God than himself, as may perhaps be indicated in the beloved disciple's words (1 John ii. 22), "He is Antichrist, that denieth The Father and The Son;" and in those of Daniel (xi. 37), "Neither shall he regard the God of his fathers, nor the Desire—Desired One—of women (Luke i. 28, 30-33, 42, 43, 46-49, 54, 55; Hagg. ii. 7; Gen. iii. 15, iv. 1—The Man-Jehovah,—v. 29; Gal. iv. 4; Rom., i. 2, 3): nor regard any god: for he shall magnify himself above all."]

"Antichrist, or the Man of Sin, as being about to come in the 19th century, could not be retarded by the Roman power of the 1st and following centuries, on which comp. Rev. viii. ix. Therefore the Roman Emperor will be among the 10 kings; and when he, with the nine others, shall give his power to the 'Beast,' he will be taken out of the way, and will give place to the Man of Sin. The Roman power is the check even up to the time of the rising of the Iniquitous one ['wicked'], who, after he has arisen, makes the whore [idolatrous church] desolate, with the assistance of the ten horns." iv. 223, 224.

"The two names (2 Thess. ii. 3), Man of Sin, and Son of perdition, correspond by direct antithesis to the Name of Jesus, and represent this Antichrist, who is yet to come, as the greatest enemy of true righteousness; and Paul so describes him as to allude by way of contrast to Jesus Christ, and especially to the passage Zech. ix. 9, 10: for The King of Zion is *Righteous*, but His enemy is the Man of *Sin;* He is full of *salvation*, His enemy is the Son of *perdition* (consigning as many as possible headlong to destruction, and himself going away to the deepest perdition (Rev. xiii. 8, 15, xvii. 8, 11). The King of Zion is *meek*, and riding on an ass, in short He is the Author of *peace*, for where justice and equity flourish, *peace* flourishes; His enemy *opposes* and *exalts himself*, in short he is the *Iniquitous* one, and occasions all misery and calamity. The Law is *holy* and *just* and *good;* the lawless one, on the other hand, is *profane*, *unjust*, and *evil*. What follows (2 Thess. ii. 4) corresponds by antithesis to the majesty of Christ. '*And the king shall be exalted, and be magnified above every god, and against The God of gods, and shall speak high-swelling words.*' (Dan. xi. 36, vii. 8, 25, viii. 25.) Paul therefore signifies that 'The Day of Christ does not come, unless the prediction of Daniel given in these words concerning Antiochus be so fulfilled (in the Man of Sin), that it shall even be more applicable to the Man of Sin, who corresponds to Antiochus, and is worse than he. He opposes himself, in order that he may exalt himself. He exalts himself in heart, tongue, style, and deeds, by himself and by his adherents:—The Roman Emperor is distinguished by the peculiar title 'Augustus:' therefore the majesty and power of Cæsar, which are most conspicuous at Rome, constitute the principal *object of worship*, on the earth. Now the Iniquitous one exalts himself, so as that he not only arrogates to himself greater power and worship than any one who is called god or is worshipped possesses; but also so as that every one who is called god or is worshipped is forced to be subject to him, i.e., on

the earth; or, is feigned to be so, so far as the inhabitants of heaven are concerned. 'He as God sitteth in the temple of God'—comprehending the spiritual and civil power, and in both cases the highest degree of power: 'showing himself'—'declaring' (from the verb to mark out, designate, declare) 'himself;—Herodian uses more than once the phrase, "to name, or declare the Cæsar." He will not say that he is very God, The Creator of heaven and earth, but still that he is a god superior to any other that is called god.

"The apostle intimates that he is not contradicting himself, nor helping out his former statement: he calls upon the Thessalonians to remember that when he was with them (2 Thes. ii. 6) he had not said The Day of the Lord was near in such a sense, as that other important events would not occur in the meantime. Judaism in the present day greatly prevails at Thessalonica, and at the proper time the opportunity will be given of observing whether the Iniquitous one is to have a great party, especially in that city. Some even of the *tribes* [not kindreds, Rev. xi. 9] of Israel, before the death and resurrection of the Two Witnesses, will stand by the 'Beast,' and after the ascension of the Witnesses into heaven, and the earthquake, will repent. In my opinion, it may happen, that a concealed Jew may become Pope. I do not assert this positively." Gnomon, vol. iv. pp. 228, 229.

[The mystery was already present and "at work" (2 Thes. ii 7), the verb "indicating the most secret conduct of the enemy" (comp. Rom vii. 5.); and in "mystery" the "evil" has wrought long and fatally. The political power of Rome at first held in check the development of the "evil" in a personal embodiment (2 Thes. ii. 7);—subsequently the kingdoms of the world, in a measure of fulfilment, gave their aid to strengthen the "mystery of iniquity" (Rev. xvii. 5):—but the Antichristian power, "the hour and power of darkness" (John xiv. 30, 31, (x, 18) Luke xxii. 53) which in vain assailed The Holy One of God both by subtlety and violence, waits to make its final assault upon the people of The Holy One, and against Himself (Dan. viii. 25, xi. 36; Rev. xiii. 6, xix. 19), when the political power shall be united in one *person* with the spiritual power. Then will the fulfilment be literal and complete, and not long, then, will tarry the True High Priest and King Whose Throne and Inheritance none may usurp. (Isa. vi. 1; 2 Chr. xxvi. 16-23; Num. xvi. 40, xviii. 7; John xii. 41; Zech. vi. 12, 13; Rev. i. 12-18, xix. 11-13-16.) An "Hour" is yet to be expected when the "Dragon" "cast out" of "the air" "upon the earth," having great

wrath because he knows that he has but a short time (Eph. ii. 2, vi. 12; Rev. xii. 7-9, 12, 13), shall give "his power, and seat, and great authority," to a Ruler of "the kingdoms" which the "Dragon" claims to be in his gift (Luke iv. 5, 6; Rev. xiii. 2). And thus will be brought on the earth the bitter Woe (Rev. xii. 12, ix. xi.), the concentration and fulness of its groaning under the bondage of corruption; through this death it must pass to the promised renewal under the blessed Reign of The manifested Saviour Whom the opened heavens shall restore (Acts iii. 19-21; Rev. xix. 11-16; Rom. viii. 19-22 . . 23).

The rule of the Cæsars held back the outward manifestation of the Papal Antichrist, or Antichristian *system*, permitting only the secret growth of the "mystery of iniquity;" the present occupier of the Roman throne is still the check which withholds the "revelation" (2 Thes. ii. 7, 8) of that *person* called "Wicked" or "lawless one:" and it would seem that in the Personal Antichrist this Pagan power, revived, which has existed in all the great monarchies of the world,—from its seat in Babylon to its seat in Rome,—might combine with the Papal power, which also asumed the regal "scarlet" (Rev. xvii. 5-7), and which last also shall have taken some new form rendering the two compatible. But in reference to this "declaring" of the "Cæsar,"—a title but recently brought before the world as other than a name of the past,—we may learn from a speech of Prince Napoleon's, reported in the "Times" of July 19, 1866, his opinion of the necessity for a return to that Imperial form of government: "A Brussels paper, in its account of a dinner given in honour of Prince Napoleon, a few days back, by his friend M. Girardin, attributes to his Imperial Highness certain remarks on the great political questions of the day. As no contradiction has, as yet, been given, it may be inferred that it is in the main accurate. 'The French Empire,' the Prince observed, 'was, in point of fact, the triumph of modern democracy; the triumph of the Revolution, which had been retarded for 15 years by the Restoration, and by Parliamentary Liberalism, but which now moves on, in spite of impediments to arrest its course. People have been too hesitating and too prudent hitherto. They should have allied themselves with Prussia and Italy a year ago. The time is, however, now come when the banner of the Revolution, or, which is the same thing, the banner of the Empire, must be unfurled. The programme of this Revolution is the struggle against Catholicism, which must be carried on; the constitution of the great national unities on the ruins of factitious States, and of the treaties which founded them; democracy tri-

umphant, founded on universal suffrage, but which needs for at least a century to be directed by the strong hands of Cæsars,—Imperial France on the summit of this European situation; war, a long war, as the condition and the instrument of this policy. The first obstacle to this policy is Austria; but this obstacle must be overcome. Austria is the most powerful support of Catholicism in the world. She represents the Federal form, as opposed to the principle of united nationalities. She aims at the triumph at Vienna, Pesth, and Frankfort, of Liberal and Parliamentary institutions as opposed to democracy. She is the last refuge of Catholicism and feudality; she must, therefore, be beaten down and stamped out. The work was commenced in 1859, and it must now be completed. Imperial France must continue to be the enemy of Austria. She must be the friend and support of Prussia, the country of the great Luther (!), and attack Austria with her ideas and her arms. She must support Italy, which is now the centre of Revolution in the world until such time as France becomes so, for her mission is to overthrow Catholicism at Rome, as that of Prussia is to stamp it out at Vienna. France must be the ally of Prussia and of Italy, and her armies will be engaged in the struggle before two months are over." (?)]

BENGEL'S NOTES CONTINUED: "The ancient Tradition represents Antichrist as about to rage 3½ years. But in Daniel the action of the 'Beast' out of the bottomless pit seems to be beheld *in the Land of* Israel: in the Apocalypse the 'Beast' out of the bottomless pit has first something to occupy him out of that Land also.

"'The Beast that was and is not, even he is the eighth, and is of the seven, and goeth into perdition' (Rev. xvii. 11): the *eight* and the *seven* are masculines, so that the noun king or kings is to be understood.

"There is here an intimation of that long celebrated and great Adversary, whom all antiquity and the whole church of Rome regard as one *individual* and extraordinary man."

Bernard, who is called the last of "The Fathers," has hit the matter closely enough. For in his late age, in his sixth discourse on the Psalm, Qui habitat (Ps. xci.), after bitter lamentations concerning the corrupt state of the Church and its ministers, he says, "It remains that the Man of Sin be revealed, the Son of Perdition, the demon, not only of the day, but even of the mid-day, which is not only transformed into an Angel of light, but is also exalted above everything which is called God, or which is worshipped."

Of the *Reformers*, who in other respects had their attention especially

fixed upon their own times, and not without reason, *Francis Lambert* acknowledged, that one remarkable adversary, the Son of Perdition, was hereafter to come; and he mournfully described that calamity: Exeg. Apoc. pp. 183, 193, 215, 265.

Among the Propositions of *Hier. Zauch* was this: "Although the kingdom of Antichrist has long ago been revealed; and he who holds the primacy in it is the true Antichrist [1 John ii. 18, 19]; yet it is not in opposition to the Sacred Writings, to say, that just before the end of the world there shall come one of remarkable character, and outstripping all men in iniquity, the true and perfect Antichrist, who may even work miracles." For in a prelection of Argentina on the End of the World, he had discoursed to this purpose, and was blamed on that account by others. *The Divines of Heidelberg*, 1561, approved of this proposition, and *those of Zurich* even confirmed it, in these words besides others: "Since wickedness becomes greater from day to day, and is increased without measure, there is no reason why there should not at last arise some one, by pre-eminence, who may very far outstrip in his impiety the other enemies of The Gospel, and whom The Lord may altogether destroy with The Breath of His Mouth."—Zauch, Misc. Theol. pp. 1, 18, 21, 44, 48.

"And in no other way, on this subject at least," *Jo. Brent* replied in the same year to *Jo. Marpach:* "I should be unwilling odiously to contend about Antichrist; we know that the Papacy is Antichristianity. But it may happen that among the Popes there may arise one who will surpass all the rest in impiety, craft, deceits, cruelty, and tyranny; and may give occasion to The Son of God to hasten His Coming for the complete destruction of the Papacy, and the Judgment of the quick and dead. The Lord will take care concerning this matter: we will perform our own duty, and will wait for The Coming of The Lord."

"What if we should concede to the Papists," says *Bailly*,—"and in this the orthodox are not obstinate,—that in the long series of Romish antichrists there should at the end of the world arise one more wicked than his brethren, though they are most wicked, by a kind of pre-eminence [contrast Col. i. 18] of wickedness,—one who should closely resemble the days of Antiochus: they themselves would gain nothing by this concession." *Vitringa* says appropriately to this passage (Rev. xvii. 11): *That the "Beast" itself is also the eighth king*, according to the order of his predecessors. Thus it can without any difficulty be imagined, that after these kings of *mystic Babylon* one is still to be ex-

pected just before the close of the power of Antichrist, who shall slay the Witnesses of Christ, and rage against the Church above all others; and of him The Spirit had especially prophesied under the name of the "Beast" (Rev. xi. 7). And all at the present day, who take the prophetic times, and among these the 42 months of the "Beast," in their ordinary signification, agree, namely, in ascribing so short a power to the one king. I am not accustomed to rely on testimonies of human authority: the truth has no need of them; but when there is a possibility of its being supposed that any doctrine is paradoxical, it is expedient to collect the anticipations of the truth which lie concealed in the minds of men. This one, last king, will differ most widely from all his predecessors, as in malignity, so in the manner of his destruction (Rev, xix. 20; 2 Thes. ii. 8), and Primasius admirably says, "Lest you should esteem this one, whom he calls eighth, of *Another Race*, the Apostle has subjoined, 'He is of the seven.'"—Gnomon, v. 350-352.

"After stating a very distressing fact, another Apostle (2 Thes. iii. 3) immediately subjoins what may serve as a consolation. In opposition to the unbelief,—want of faith,—on the part of men, he praises the faithfulness of The Lord (comp. 2 Tim. ii. 13), 'The Lord is faithful Who shall establish you,'—although all others may not even receive faith,—'and keep you from evil'—from the wicked one, from Satan; not merely from wicked men, by whom he assails faith." 2 Thes. ii. 13-17, iii. 1-5.—Gnomon iv. 235.

THE WOE.

(Ps. cxxxviii. cxxxix. cxl-cxliii.)

The First Woe came with the sounding of the Trumpet of the fifth Angel: in the year-day fulfilment, the Saracen "overflowing:" in the literal-day fulfilment, the *supernatural* locusts.

The Second Woe came with the sounding of the Trumpet of the Sixth Angel,—the Turkish "overflowing" of Mohammedanism: in the literal-day fulfilment the assault of Asiatics upon the Land of Judea; from beyond the great river Euphrates (Rev. ix. 14; xvi. 12).

The Third Woe cometh quickly, at the sounding of the Trumpet of the Seventh Angel. This Woe in the Year-day fulfilment, is the entire reign of Antichrist, when he shall be fully developed and manifested; from the sounding of the Trumpet of the Fifth Angel, and the opening

of the bottomless pit whence emanate supernatural locusts having over them a king, the Angel of the bottomless pit, whose name is Abaddon in the Hebrew tongue, and in the Greek tongue Apollyon (Rev. ix. 11). The Dragon's name also is given in Hebrew and in Greek, (xii. 9), signifying that both Jews and Gentiles are involved in the impending reign of the Deceiver and Destroyer. The Third Woe runs its course to the Battle of Armageddon,—which is in fact one long continuous war (Rev. xiii. 5, margin), ending in a stupendous catastrophe (Rev. xix. 11-21), and in the literal pouring out of the 7 Vials at the close of that Battle (Rev. xvi). The Personal Antichrist who concerts with the False prophet (whose *system* in the Year-day period has prepared the way for the Atheist), now combines with Atheism the fanaticism of that Papal system; and these produce, together with the Revolutionary spirit, the last persecution and Tribulation of these Times of the Gentiles, and bring down the last Plagues and Vials on the deluded world, when God ariseth from His place to shake terribly the heavens and the earth. The Papal system, thus amalgamated and adapted, may retain little of its present form except the pomp and gorgeousness; will be, probably, an agglomeration impossible to analyse, of Mohammedanism, Spiritualism, Mormonism, and every other known and unknown superstition and sorcery, culminating in the worship of the one Dæmon.

This Third Woe begins when, as The Scriptures appear to signify, The Lord Jesus Christ descends "into the air,"—and when, as some conclude, occurs the literal-day fulfilment of the Event of Rev. xii.; when the "first-born" are caught up to The Throne, and The Kingdom, which is set up in the time of the kings of the world, now begins to destroy those kingdoms (Dan. ii. 44); and the inhabitants of heaven rejoice in the Lord's Christ, or Anointed One Who *is come* (as yet "in the air," visible only to the watching Christians [Rev. xi. 17, the last clause being omitted which belongs only to i. 4, 8, iv. 8], and Whose Coming casts out the Dragon from thence upon the earth (Rev. xii. 9, 10, 12; 1 Thes. iv. 14-17; Eph. ii. 2, &c.). The inhabitants of heaven do not here (Rev. xi. 17) add, as they were accustomed, "And Who art to come;" but show The Lord [Who in the Apocalypse is "God," "Lord," "our God," "The Lord our God," but never "our Lord," xi. 15] to be already present.

"Before the 7th Trumpet," Bengel says,—(whose interpretation however does not admit the literal future fulfilment, subsequent to the mystical year-day fulfilment,) "either from other passages of the

Apocalypse, or from the Apostolic writings, the Adversary is pre-supposed in mystery: under the Trumpet of the Seventh Angel, at a short interval after its beginning, the "Beast" is opposed to Christ in his open *kingdom*." In the literal-day fulfilment of the Third Woe, the Antichrist, having magnified himself against The Prince of the host and stood up against The Prince of princes, is broken without hand at the final Battle of Armageddon. Dan, viii. 11, 25; ii. 44, 45; Rev. xix. 11-21.

THE KINGDOM OF BABYLON,

OR THE WORLD-POWER IN ITS COMPLETED FORM:
INCLUDING ALL THE FEATURES AS EXISTING IN THE
VARIOUS PORTIONS OF THE GREAT IMAGE IN
NEBUCHADNEZZAR'S VISION:
AND THE CAREER OF THE LAST HEAD OF THAT
KINGDOM,—WHICH CAREER CONSTITUTES THE
THIRD WOE:
DURING THE LATTER HALF OF
ANTICHRIST'S WEEK OF YEARS.

Following soon after the opening of the Seventh Seal, the sounding of the Seventh Trumpet, and pouring out of the Seventh Vial, in their Year-day accomplishment: these being marked as simultaneous by the corresponding sight and sound of "voices, lightnings, thunderings, and earthquake."
(Rev. viii. 5; xi. 19; xvi. 18.)

Dan. vii. and xii. typically fulfilled on the Year-day scale, by Popery: Dan. viii. by Mohammedanism.

Rev. ix., xvi: in the Literal-day fulfilment, the Three Woes recommence, and so rapidly follow each other as to constitute One mighty Woe,—the half-week of Antichrist's reign and the Armageddon War.

Rev. viii. 13.

And I beheld, and heard an Angel

["An eagle:" Rev. xiv. 6, "Another Angel flying in the midst of heaven," altogether refers to the present passage: but the reading "eagle" does not destroy this reference. The very appellation an "eagle," and not an "Angel," in this former passage, shows that it is not an "angel," in the proper sense of the expression, who is meant; and the reference in the other passage to this former one teaches, that by the word "another Angel" is denoted, an illustrious herald belonging to the human race, as distinguished interpreters acknowledge.—Bengel's Gnomon.]

flying through the midst of heaven,

["From a verb used respecting a star which has risen three signs of the zodiac before the sun, and thus possesses the meridian."]

saying with a loud voice, "Woe! Woe! Woe!" to the inhabiters of the earth by reason of the other voices of the trumpet of the three Angels, which are yet to sound.

[Bengel shows the year-day, mystical fulfilment, about the end of the 5th century; Lange, the future literal interpretation,—disputing the point. What if *both* be right?]

Dan. ii. 31-45 (iii.).

Thou, O king! wast seeing, and behold a great Image! This great Image, whose brightness was excellent, stood before thee; and the form thereof was terrible. This Image's head was of fine gold, his breast and his arms of silver, his body and his thighs of brass, his legs of iron, his feet part of iron and part of clay. Thou sawest till that a Stone was cut out without hand of man [Luther's translation], Which smote the Image upon his feet of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the *chaff of the summer threshing-floors*, and the wind carried them away, that no place was found for them: and The Stone that smote the Image became a great Mountain and filled the whole earth. . .

Thou, O king! art a king of kings: for The God of heaven hath given thee a kingdom, power, and strength, and glory. And where-

soever the children of men dwell, the beasts of the field and the fowls of the heaven hath He given into thine hand, and hath made thee ruler over them all. Thou art this head of gold.

And after thee shall arise another kingdom inferior to thee; and another third kingdom of brass, which shall bear rule over all the earth. And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things: and as iron that breaketh all these, shall it break in pieces and bruise. And whereas thou sawest the feet and toes, part of potter's clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay.

[With this description of a government, to exist in the end of the times of the Roman Empire, which was divided first into Eastern and Western (prefigured by the two legs of the Image),—that opinion of Prince Napoleon's strikingly agrees, "democracy triumphant, founded on universal suffrage, but which needs for at least a century to be directed by the strong hands of Cæsars:" "part of potter's clay, and part of iron."]

And as the toes of the feet were part of iron and part of clay, so the kingdom shall be partly strong, and partly brittle. And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one with another [this with this], even as iron is not mixed with clay.

And in the days of these kings shall The God of heaven set up a Kingdom, which shall never be destroyed: and The Kingdom thereof shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever. Forasmuch as thou sawest that The Stone was cut out of the Mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; The Great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure. [Matt. xxi. 44. "And whosoever shall fall on this Stone shall be broken: but on whomsoever It shall fall, It will grind him to powder." (2 Thes. ii. 8; Rev. xi. 15; xx. 4; Matt. v. 5.)]

Dan. vii. 7, 19, 20, 23, 24.

[THE PAGAN ROMAN POWER.]

After this I saw in the night visions, and behold! a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts that were before it; and it had ten horns.

Then I would know the truth of the fourth beast, which was diverse from all the others, exceeding dreadful, whose teeth were of iron, and his nails of brass; which devoured, brake in pieces, and stamped the residue with his feet; and of the ten horns that were in his head.

Thus he said, "The fourth Beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces. And the ten horns out of this kingdom are ten kings that shall arise."

["The fourth beast of Daniel is the Roman monarchy. If the Roman Empire had been omitted, there would have been one hiatus, and that a great one, between the beasts of Daniel and that of the Apocalypse. But both Daniel ii. and vii., and the Apocalypse xiii.—xix., from different

Rev. xvii., xiii. 1.

[THE PAPAL ROMAN POWER: COMBINED WITH PAGANISM.]

And there came one of the seven Angels, who had the seven Vials, and talked with me, saying unto me, "Come hither! I will show unto thee the Judgment of the great whore [city of idolatries] that sitteth upon many waters, with whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication." So he carried me away in the spirit into the wilderness; and I saw a Woman sit upon a scarlet coloured Beast (Rev. xii. 3; 1 John v. 19;—Luke iv.; Matt. xxvii. 28; Rev. xiii. 1; xvii. 8; Dan. ii. 42, 43), full of names of blasphemy, having seven heads and ten horns.

And the Woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication [sorceries, and her traffic as of merchandise]: and upon her forehead was a name written, "Mystery, Babylon the great, The Mother of fornications and abominations of the earth."

[The mockery of the true and spiritual Church's characteristics here exposed, is seen to be true of Rome by the following Indiction.

beginnings of the kingdoms which they describe, arrive, by a continuous thread, at one and the same goal, at Christ and His Universal Kingdom. The same beast is something continuous, from the beginning of the Roman monarchy until the thrones are set: and comprises in itself the Beast of the Apocalypse and the Woman, and many other different subjects."—Bengel's Gnomon.]

Benedict xiii., above others, magnificently embellished the boastful name of Rome (the earlier inhabitants had called it "Valentia," the Greek settlers "Rome,"— *strength*,) in his Indiction for a universal jubile, 1725:

"To this *holy* city, illustrious with the memory of so many *holy* martyrs, and especially instructed in the doctrine of the blessed apostles, the princes of the Church, and hallowed with their glorious blood [Rev. xvii. 6, 24], flock together with religious eagerness of mind! Hasten to the place which The Lord hath chosen! ascend to this New Jerusalem! whence from the very beginning of the infant Church the Law of The Lord and the light of evangelical truth have flowed forth to all nations. Hasten to a city honoured with so many and so great benefits, loaded with so many gifts, that it is most deservedly called the city of priests and kings, built for the pride of ages, the city of The Lord, the Sion of The Holy One of Israel. Here in truth make confession unto God in the great assembly, praise Him among much people. Inasmuch as this very Catholic and Apostolic Roman Church, constituted the *head of the world* by the sacred seat of the blessed Peter, is *the mother* of all believers, the faithful *interpreter* of The Divinity, and the *mistress* of all *churches*. Here the unsullied deposit of the faith, here the fountain of sacerdotal unity, here the keys of The Kingdom of Heaven [Matt.

xxiii. 13; Luke xi. 52], and the supreme power of binding and loosing; here, finally, that inexhaustible treasure of the sacred indulgences of the Church, of which the Roman Pontiff is the dispenser, is guarded." "But John, in accordance with truth, paraphrases and explains this boastful title: *Babylon*, &c."

And I saw the Woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration. And the Angel said unto me, "Wherefore didst thou marvel? I will tell thee the mystery of the Woman, and of the Beast that carrieth her, which hath the seven heads and ten horns. The Beast that thou sawest was, and is not, and [shall be present,—three periods of duration,—] shall ascend out of the bottomless pit ["introducing wickedness of a new and altogether peculiar character"], and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in The Book of Life from the foundation of the world, when they behold the Beast that was, and is not, and yet is.

["*The* wonder of them that dwell on the earth is excited not so much by that, that *the Beast was and is not*, as by this, that the Beast *will be present*. Enough of criticism: but not however to no purpose. The passage is momentous. That tetragrammaton יהוה, LORD, has a magnificent periphrasis, *Who is, and Who was, and Who is to come*. But the dwellers on the earth wonder at the Beast, as though a kind of antitetragrammaton; for *he was, and is not, and will be present*. The Lord is described as *Coming:* the Beast *will be present*, when that other king *comes* (verse 10); and that parousia (comp. altogether, 2 Thes. ii.) is by far the most destructive."]

"And here is the mind which hath wisdom. The seven heads are seven mountains, on which the Woman sitteth.

["The seven mountains of Rome were formerly defended and adorned with seven citadels. 'These things thou didst survey, O Rome! from thy hills; and, elevated with seven *Citadels*, thou wast lifted up to a greater

height through joy.' 'These hills,' says G. Fabricius, in his "Rome," 'Virgil in his Georgics, and Ausonius in his Epithalamium, on account of the *royal dwellings* which were at one time situated on them, called the seven *Citadels*.' Those seven mountains were the Palatine, Capitoline, Cœlian, Esquiline, Viminal, Quirinal, and the Aventine. But the prophecy regards the seven mountains according to the time of the Beast, in which *the Palatine* is deserted, and *the Vatican* flourishes. The others are the same as they were of old. Nor indeed have the *seven heads* of the Beast a double signification,—the one *of the mountains* separately, in a confused manner; the other *of the kings* separately, in a distinct manner: but they have one signification only, in such a way, however, that the thing signified is something compound, consisting of a mountain and a king."—Bengel.

But the seven kings or seven forms of government of this mighty World-Power, are followed by an eighth; and it seems probable that this eighth, whenever arising, may find prepared for its seat the now "deserted" Palatine. The "Athenæum" of 23rd Dec., 1865, has this passage of great interest relating to this very Palatine: "The tourist at Rome, located most probably near the Monte Pincio, will approach the ancient quarter of the city, after threading the busy Corso, by the tortuous lane which skirts the hill of the Capitol. Then, passing the Arch of Septimus Severus, he finds himself at once in the very midst of some of the grandest monuments of antiquity; following the Via Sacra, which commands the Coliseum, he lingers near the Arch of Titus, before ascending the steps which lead to the Palace of the Cæsars. But it is not the remains of this abode of pride and power which awaken the liveliest feelings of interest; it is rather that this ruin-crowned mount is the Palatine Hill, the very cradle of ancient Rome 'where,' says Ampère, 'fell by chance [?] the seed of that tree whose mighty branches covered the whole world.' Without dwelling on the legends which people this spot with an Arcadian race, we proceed to the novel point of interest which Dr. Dyer (in his 'History of the city of Rome, its structures and monuments,') sets before his readers,—an inquiry into the actual position of Roma Quadrata, the city of Romulus. Recent researches have added so many important facts to our knowledge, that the whole subject of the limits and demarcation of the original city has been re-opened for discussion. Until very recently it was the received opinion that the city of Romulus embraced the whole of the Palatine; but the excavations carried on by order of the Emperor of the French, who has bought the site of the Palace of the Cæsars, have led to an entirely new theory on the subject. . . The most important results of the excavation refer to the topography of the Palatine; a depression has been discovered, dividing the hill from north to south. Signor Rosa (the able superintendent of these explorations) concludes, from a variety of concurrent reasons, and from

many actual indications, that the Romulæan city only occupied the western division." Another account says, "The Mount Palatine is being pierced, by Papal authority, and thence have recently come to light new traces of the gorgeous Imperial Palace."

"And there are seven kings: five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space (xiii. 5). And the Beast that was, and is not [8, xiii. 3, the Beast being the kingdom, but also the last Head of the kingdom], even he is the eighth, and is of the seven ['the *eighth*, and the *seven*, are masculines, so that the noun king or kings is to be understood'], and goeth into perdition. And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one Hour with the Beast. These have one mind, and shall give their power and strength unto the Beast.

[The last Head of the World-Power, represented by that king of "Babylon,"—"thou, this head of gold," Dan. ii. 38:—the first and the last represented in one person, who, being Head of the fourth Kingdom, is thus Head of the completed Image; and if the mountain of the first Cæsar Augustus be restored as his seat, an indication of the completion of the Image representing the World-Power, may be seen.]

"These shall make war with The Lamb, and The Lamb shall overcome them: for He is Lord of lords, and King of kings: and they that are with Him are called, and chosen, and faithful."

And he saith unto me, "The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues. And the ten horns which thou sawest upon the Beast, these shall hate the whore [idolatrous church], and shall make her desolate and naked, and shall eat her flesh, and burn her with fire. For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the Beast, until the words of God shall be fulfilled.

[The *seeming* fulfilment, in the career of the False "Christ" or "universal" monarch, of distinguishing marks of power which belong to the True Christ, is striking in the successive events; compare here Rev. xi. 15: frequent reference is superfluous, since the usurped titles and prerogatives so clearly correspond.]

"And the Woman which thou sawest is that great city, which reigneth over the kings of the earth."

[Comp. xxi. 10-24-27; xix. 7-9; Rom. viii. 17; 1 Pet. iv. 13; Eph. i. 17-23: —the glorious reality, of which Babylon exhibits the counterfeit—(Rev. xii. 1, and its contrast, xvii. 3-6).]

Rev. xiii. 1. And I stood upon the sand of the sea,

[This standing also, was done in vision (as in xvii. 3). This vision is very remarkable, and hence John mentions his own standing upon the sand of the sea. On the visions at the waters, comp. Dan. viii. 2; x. 4; Ezek. i. 3; Gen. xli. 1.]

and saw a Beast [wild-beast] rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads names of blasphemy.

[Fulfilled in mystery by the kingdom, afterwards by the king himself who shall be the elected of the peoples, in a time of Revolution (Dan. vii. 2, 7; Luke xxi. 25). On the symbolical character of the "sea," and its significance, i.e. "peoples" whose voice is "as the sound of many waters," compare with Rev. xvii. 15; Rev. xiv. 2; xix. 6; Ezek. i. 24; x. 5.

Dan. vii. 8, 11, 20, 21, 23, 24; viii. 23-25.

[The little Horn, the king, (or another one diverse from the ten kings) who is the Head of this revived and remodelled Roman kingdom.]

I considered the horns, and, behold! there came up among them another little Horn, before whom there were three of the first horns plucked up by the roots: and, behold! in this Horn were eyes like the *eyes of man*, and a *mouth speaking great things*. . . I beheld then because of the voice of the great words which the Horn spake: I beheld even till the Beast

Rev. xiii. 1-4; xvii. 10-12.

[xvii. 11 and 8, referring both to the kingdom and to the Head of the kingdom.]

And I stood upon the sand of the sea, and saw a wild-Beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name [names] of blasphemy. And the Beast which I saw was like unto a leopard, and his feet were as of a bear, and his mouth as the mouth of a lion: and the Dragon (xii. 3) gave him his

was slain [the Horn, the king, here distinguished from the kingdom], and his body destroyed, [body, feminine, xix. 21] and he given to the burning flame. [Rev. xix. 20.]

Then I would know the truth . . of the ten horns that were in his [the fourth beast's] head, and of the other which came up, and before whom three fell; even of that Horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows. I beheld, and the same Horn made war with the saints, and prevailed against them; until The Ancient of Days came. . . .

Thus he said, "The fourth Beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces. And the ten horns out of this kingdom are ten kings that shall arise: and another shall rise after them [behind them]; and he shall be diverse from the first, and he shall subdue three kings."

power, and his seat, and great authority (Luke iv. 5-7; John xiv. 30). And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the Beast. And they worshipped the Dragon which gave power unto the Beast: and they worshipped the Beast, saying, "Who is like unto the Beast? who is able to make war with him?"

And there are seven kings: five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space.

[To continue, or make war, 42 months: xiii. 5:—the 3½ times of the king that shall rise behind the ten: Dan. vii. 25.]

And the Beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition. And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one Hour with the Beast.

["Long ago, especially in the later ages, there were various lineaments and preparations for *the denary* of kings: *the denary itself was not yet clearly apparent:* nor the ternary of those who are represented as torn up. But the ten will arise; and, as far as can be supposed from a comparison of the two prophecies of the ten kings (Dan. vii. 7, 24; Rev. xvii. 12), another little Horn (Dan. vii. 8), a prince of no great power, will subdue three who are neighbours to himself: and he also, to the wonder of the inhabitants of the earth, having been increased with fresh malice from the bottomless

pit (Rev. xiii. 2; ix. 1, 11; xi. 7; xvii. 8), will himself receive the kingdom, and with him ten kings, according to a new division; and he will also be both the eighth, and of the seven; and the ten kings, after a reign of one Hour, will bestow their power upon him." [Or, will they reign during that Hour under his supremacy as vice-roys?] "Daniel himself (vii. 8, 20), with reference to the ten horns, and the three, mentions *another:* and afterwards, much more plainly, that *Horn* which had eyes, and a mouth speaking great things."

"Nor are the things which Daniel saw respecting the little Horn at variance with this.—The little Horn, which differs from the fourth Beast, as a part does from the whole (for, in Dan. vii. 11, it is not used for the Beast himself), is the Beast of the Apocalypse, either with seven heads, or the Individual Beast. If it is the Beast with seven heads, it is well; if the Individual (so that, as Christ is The Horn of Salvation, so the Adversary may be the Horn of Destruction), yet that Horn appears to have had a much more rapid rise in Daniel, so that three of the ten kings are cast down, before that the Beast, with the ten kings, receives the kingdom. However it is, the things which in Daniel are applied to the Horn, are spoken in the Apocalypse respecting the Beast with seven heads, as *a mouth speaking* great things and blaspheming, war with the saints, and victory over them; nor is that opposed to our interpretation. For the actions which the Beast wickedly performs in the *first* period of his duration, he with heinous vehemence persists in carrying on during the *third* (Rev. xvii. 8, 11); on which very account the action of the Individual Beast [the last Head of the Beast, or Roman Empire] is more sparingly described in Rev. xvii. and xix.; because in point of fact many things are to be repeated from xiii."—Bengel's Gnomon, v. 301, 302.]

The blaspheming of that other Horn: correspondence of the 3½ times while the Horn bears rule (Dan. vii. 25); and the 42 months of the Beast's raging (Rev. xiii. 5); and the short space of his continuing (Rev. xvii. 10).

Dan. vii. 8, 25; xi. 36. . And, behold! in this Horn were eyes like the eyes of man, and a mouth speaking great things. . . And he shall speak great words against The Most High, and shall wear

Rev. xiii. 5, 6 (11-18, comp. Dan. iii.); xiv. 6-13. And there was given unto him a mouth speaking great things and blasphemies; [exceeding the ability of unassisted man, see verse 2,

out the saints of The Most High, and think to change times and Laws [which appertains to God, Dan. ii. 21; Acts i. 7]: and they [the appointing of times and laws, Isa. xxiv. 5] shall be given into his hand until a time and times and the dividing of time.

And the king shall do according to his will; and he shall exalt himself and magnify himself above every god; and shall speak marvellous things against The God of gods, and shall prosper till the indignation be accomplished: for that, that is determined, shall be done.

vii. 9-14, 23-25. [Antiochus Epiphanes,—the type.]

And out of one of them came forth a little Horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant Land. And it waxed great, even against the host of heaven; and it cast down some of the host and of the stars to the ground (Rev. xi. 2; Matt. xxiv. 14-22; Luke xxi. 24); and stamped upon them. Yea, he magnified himself even against The Prince of the host; and by him the daily sacrifice was taken away, and the place of His sanctuary was cast down. And the host was given over for the transgression against the daily sacrifice, and it cast down the Truth to the ground; and it practised, and prospered.

and comp. Luke xxi. 15]; and power was given him to continue [make war] 42 months. And he opened his mouth [in a proclamation, set speech, 12, v. 2; Isa. xxxvi. 4—xxxvii.; Dan. iii. 4] in blasphemy against God, to blaspheme His Name, and His Tabernacle, and them that dwell in heaven (Isa. xiv.; Dan. vii., viii. xi.)

And I beheld another Beast coming up out of the earth ["as opposed to the sea, verse 1, and is Asia; which contains Palestine, Persia, &c." Bengel]; and he had two horns like a lamb, and he spake as a dragon (Matt. vii. 15; Rev. v. 6; contrast viii. 1).

["This other Beast is afterwards more frequently called *the False prophet*: and here his very action is described, as that of the False prophet. *That bewitched power and wisdom, which, independent of the Word of God, without a Redeemer and a Comforter, is reverenced by many individually and collectively, having no dread of Deism, Socinianism, and Pelagianism, abusing the dogma respecting the internal Word, which would without scruple reconcile Christianity with Mahometanism itself; and, moreover, the perverse interpretation of the Apocalypse itself, and of the whole of the Sacred Scripture,* will be favourable to the Beast."

"The former Beast has an origin much more ancient than the other;

Then I heard one saint speaking, and another saint said unto that certain saint who spake,

[Palmoni, the numberer of secrets, or the wonderful numberer.]

"How long shall be the vision concerning the daily sacrifice, and the transgression of desolation [making desolate], to give both the sanctuary and the host to be trodden under foot?" (Luke xxi. 24; Rev. xi. 2.) And he said unto me, "Unto 2,300 days [evening, morning], then shall the sanctuary be cleansed.

[ix. 27, seven months less than seven years.]

. . And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance

[Septt., imperturbable, immovable, unreadable visage:—"sphinx-like:" "obdurate countenance:"]

and understanding dark sentences,

["Of exceeding wisdom and subtlety;" "penetrating with mysterious craft:"]

shall stand up. And his power shall be mighty, but not by his own power [Rev. xiii. 2]: and he shall destroy wonderfully [Apollyon—a destroyer, Rev. ix. 11], and shall prosper, and practise, and shall destroy the mighty and the holy people [Rev. xiv. 15]. *And through* his policy also he but when this also has arisen, it exists together with the former one." —Bengel's Gnomon.]

And he exereiseth all the power of the first Beast before him, and causeth the earth and them who dwell therein to worship the first Beast, whose deadly wound was healed.

["A sudden universality of worship is implied, perhaps promulgated by some edict." (Dan. iii. 4.)]

And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men (Deut. xiii. 1-3; Matt. xxiv. 24; 2 Thes. ii. 9; Rev. xvi. 14), and deceiveth them that dwell on the earth, by the means of those miracles which he had power to do in the sight of the Beast,

[In imitation of true Prophets, as the magicians did in Egypt, Ex. vii. 11, 12; Rev. xi. 5, 6; 2 Tim. iii. 8,—Janns, "evil spirits," in Arabic; and, when that which was falsely charged against The Christ (Matt. xii. 24) becomes true of the Antichrist, the worshippers of the False "Christ" will comprehend the difference between the miracles of The Divine Healer and those of the Destroyer who has risen out of the earth. Rev. ix. 1-11.]

saying to them that dwell on the earth, that they should make an image to the Beast (Dan. iii.; Rom. i. 23; Dan. ix. 27; xi. 31;

shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace [prosperity, Rev. xiii. 16, 17?] shall destroy many: he shall also stand up against The Prince of princes; but he shall be broken without hand (ii. 45; xi. 45).

xii. 11; Matt. xxiv. 15), which had the wound by a sword, and did live. And he had power to give life [breath] unto the image of the Beast (Habak. ii. 18-20; Zech. x. 2), that the image of the Beast should both speak

[Which neither *see*, nor *hear*, nor *walk*, Rev. ix. 20; Isa. xli. 5-7; xliv.; Dan. vii. 8, to speak is not declared impossible.]

and cause that as many as would not worship the image of the Beast should be killed.

["Christ shed His own Blood,—it is Antichrist who sheds the blood of others. After the Reformation illustrious interpreters from time to time laid it down that a most violent persecution was even then impending."]

And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: and that no man might buy or sell [Dan. xi. 43; comp. Hagg. ii. 8; Prov. iii. 9], save he that had the mark, or the name of the Beast, or the number of his name. Here is wisdom. Let him that hath understanding count the number of the wild-Beast, for it is the number of a man;

[Bengel says, "Human times, ordinary years, Lev. xxv. 15, 16."—Dan. v. 26, numbered the kingdom and finished it.]

and his number is six hundred three-score and six.

[666 being "the number of a man," may signify that whatever the pretensions of the Antichrist, he is but "*man*, whose breath is in his nostrils;" against any trust in whom, Isaiah warns those upon whom The Day of The Lord shall come," when He ariseth to shake terribly the earth," Isa. ii. Also, we have to consider that 7 is the Bible number of perfection, sacred to God;—and, as 3 reveals The Godhead (2 Cor. xiii. 14; 1 John i. 3; iii. 24; John xiv. 16-18; xvii. 23; Rom. viii. 9), and 4 is the world-number (Rev. vii. 1, &c.), the two combined may signify the union of the *world* with its Creator, Redeemer, Sanctifier, The only Lord and *King*, and this union completes the sacred number 7,—hallowed in the 7th day of Rest, and in the week periods of The Feasts of The Lord, &c. &c.:—and, therefore, it may not be without reference to this meaning that the number of the "Beast," or World-Power, which denies The Father and The Son (1 John ii. 22), which acknowledges no God and usurps the Inheritance of The Desired One of the Nations (Rev. xiii. 6; Dan. xi. 36, 37; Hagg. ii. 7; Ps. ii. 6-8), should three times "fall short of The Glory of God,"—and be thus 666, the symbol of *un*rest, human, imperfect, and *not* Divine.

There is another sacred number, 5, which is formed by the union of the World (that is, the Inheritance of The Only Son of God and Saviour of the World,) with Himself (4 and 1), and this Biblical figure has a lasting and wonderful memorial in the Great Pyramid, as built by the servant of God 2500 B.C., with its *Chief* Corner-Stone;—that One crowning Stone including also in itself the 4 and 3, in its four tri-angular sides. This is not the place for further allusion to that ancient shrine of sacred science, affording in its highly finished parts wonderful suggestions of the Law of God, and of symbolic measures; the outward form of which is a figure apparently employed in reference to The Church, as "complete in Christ," and as uniting the world also to her (the Church's) Glorious Head. This Figure is alluded to in the following passages of Scripture: Ps. lxxxix. 4; Job xxxviii. 5, 6, margin, 7; Zech. iv. 7; Ps. cxviii. 22-24; Isa. xxviii. 16; Eph. ii. 20-22; Col. ii. 7; Heb. iii. 4; ix. 11; xi. 10; 1 Pet. ii. 4-9; Jude 20; 1 Cor. iii. 12 (Matt. xvi. 18); Matt. xxi. 42, 44; Mark xii. 10; Luke xx. 17, 18; Acts iv. 11, 12.

The number 5 (embodied in the pyramidal figure) is employed in the Jubile calculation, the 50th year, and the Pentecost Festival, the 50th day—7 weeks; as the Jubile is 7 weeks of years. Another figure of perfection is the square of The City, The Heavenly Jerusalem or Church of Christ,—7 and 5 making the 12 which, multiplied by itself, is the 144 which describes that perfected gathering of saints constituting The Bride of The Lamb. Rev. xxi.; xiv. 1; xix. 1-8.]

Dan. xi. 21-45.

[Actings of the king over the Glorious Land, who wields the power of the "universal" kingdom:—prefigured in part by the wars of the Ptolemies and the Seleucidæ.]

. And in his estate [on his own basis], shall stand up a vile person [obscure, uninfluential], to whom they shall not give the honour of the kingdom: but he shall come in peaceably, and obtain the kingdom by flatteries. And with the arms of a flood shall they be overflown from before him, and shall be broken; yea also *the prince of the covenant*. And after the league made with him he shall work deceitfully: for he shall come up, and shall become strong with a small people. He shall enter into the peaceable and fat places of the province; and he shall do that which his fathers have not done, nor his father's fathers [14-19], he shall scatter among them the prey, and spoil, and riches: yea, and he shall forecast his devices [think his thoughts] against the strongholds, even for a time. And he shall stir up his power and his courage against the king of the south with a great army; and the king of the south shall be stirred up to battle with a very great and mighty army; but he shall not stand: for they shall forecast devices against him. Yea, they that feed of the portion of his meat shall

Rev. xiii. 7-10; xiv. 6-13.

[Rev. vi., ix., xi., xvi., xvii. 8-18; xviii.; in their literal-day fulfilment describe calamities occupying the period of the reign of Antichrist, the Hour, or 3½ years.]

And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations. And all that dwell upon the earth shall worship him, whose names are not written in The Book of Life, of The Lamb slain, from the foundation of the world.

If any man have an ear, let him hear! He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword.

Here is the patience and the faith of the saints!

xiv. 6-13. And I saw another Angel [αγγέλου, Angel: comp. ἀετου, eagle, viii. 13: "denoting that this Angel is an illustrious herald belonging to the human race"] fly in the midst of heaven, having the everlasting [a definite age, 2 kroni or periods, 1 Cor. x. 11; Dan vii. 14:] Gospel to preach unto them that dwell on the earth [sit, less closely connected, viii. 13: the two kinds of inhabitants distinguished in Isa. xviii. 3], and to every nation, and kindred, and tongue, and people [6-9 (vi. 1, 2), the First Seal of the Book of the

destroy him, and his army shall overflow; and many shall fall down slain. And both these kings' hearts shall be to do mischief, and they shall speak lies at one table; but it shall not prosper: for yet the end shall be at the time appointed. Then shall he return into his land with great riches; and his heart shall be against The Holy Covenant; and he shall do [exploits?] and return to his own land. At the time appointed he shall return, and come toward the south; but it shall not be as the former, or as the latter.

For the ships of Chittim shall come against him (Ezek. xxxviii. 8-13): therefore he shall be grieved, and return, and have indignation against The Holy Covenant: so shall he do; he shall even return, and have intelligence with them that forsake The Holy Covenant, And arms shall stand on his part, and they shall pollute the Sanctuary of Strength, and shall take away the daily sacrifice, and they shall place the *Abomination* that maketh desolate [astonisheth] (ix. 27). And such as do wickedly against The Covenant shall he corrupt [cause to dissemble] by flatteries; but the people that do know their God shall be strong, and do [exploits]. And they that understand among the people (xii. 10) shall instruct many: yet they shall fall by the sword, secret counsels of God (v. 1-10) having been opened: Acts ii. first year-day Seal opened], Saying, with a loud voice, "Fear God, and give glory to Him! for the Hour of His Judgment is come (Isa. ii. iv.; John v. 25; 1 Thes. iv. 16): and worship Him Who made heaven, and earth, and the sea, and fountains of waters (Ps. xcvi. 5; Isa. xlii. 5).

And there followed another Angel, saying, "Babylon is fallen, is fallen! [gradually approaching fall, Dan. vii. 26; suddenly consummated, Rev. xviii. 2, 4, 21;] that great city! because she made all nations drink of the wine of the wrath of her fornication [idolatries]."

And the third Angel followed them, saying with a loud voice, "If any man worship the Beast and his image [1 John v. 20; . . Matt. xxiv. 15-30; Mark xiii. 14-26; (2 Chr. xv. 8.) Dan. xii. 1, 11, 12; viii. 11, 12; ix. 27; xi. 31; iii. (x. 5-7); Rev. i. 12-18], and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture (Ps. lxxiv.; lxxv. 8; Luke xii. 4, 5) into the cup of His indignation; and he shall be tormented with fire and brimstone (ix. 1-6, 17-19) in the presence of the holy Angels, and in The Presence of The Lamb: and the smoke of their torment

and by flame, by captivity, and by spoil, many days (1 Kings xviii. 1; Luke iv. 25; Jas. v. 17). Now when they shall fall, they shall be helped with a little help: but many shall cleave to them with flatteries. And some of them of understanding shall fall [comp. ver. 33] to try [by] them, and to purge, and to make them white, even to the Time of the End: because it is yet for a time appointed. And the king shall do according to his will (ver. 16); and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against The God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done. Neither shall he regard the God of his fathers nor The Desire [Desired One, Hagg. ii. 7; Luke i. 28, 30-33, 42, 43, 46, 49, 54, 55; Gen. iii. 15] of women, nor regard any god: for he shall magnify himself above all [2 Thes. ii. 4]. But in His estate [stead] shall he honour the God of forces: [as for The Almighty God] in His seat he shall honour, yea, he shall honour a god, whom his fathers knew not; with gold, and silver, and with precious stones, and pleasant things [mauzzim, or gods protectors]. Thus shall he do in the fortresses of munitions with a strange god, whom he shall acknowledge and increase with glory: and he shall cause them to ascendeth up for ever and ever: and they have no rest day nor night, who worship the Beast and his Image, and whosoever receiveth the mark of his name. Here is the patience of the saints [faithful martyrs: i. 5], who keep the commandments of God, and the Faith of Jesus. And I heard a voice from heaven [of one who calls Jesus "Lord!"] saying unto me, "Write! Blessed are the dead which die in The Lord from now!" [Ps. lxvi. 8-12; Rev. vii. 14; Joel ii. 30-32; Acts ii. 17-21; ix. 14; Rom. x. 13 (Isa. xviii. 5; Bishop Horsley).] [And the Spirit asseverates as in Rev. xix. 9; xxii. 17; ii. 7.] "Yea!" saith The Spirit, "that they may rest from their labours; and their works do follow them."

THE PROPHESYING AND MIRACLES OF THE TWO WITNESSES.

Rev. xi. 1-14.

And there was given me a reed like unto a rod (Ezek. xl. v.): one saying "Rise! and measure the Temple of God, and the Altar, and them that worship therein. But the Court which is without the Temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot 42 months. And I will give unto My Two Witnesses (Luke [illegible] 30, 31), and they shall pro[illegible] telling forth, rather than

rule over many, and shall divide the Land for gain.

And at the Time of the End shall the king of the south push at him: and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over [Dan. xii. 1; Rev. xii. 7]. He shall enter also into the Glorious Land [goodly, Land of delight, or ornament], and many countries shall be overthrown: but these shall escape out of his hand, even Edom, and Moab, and the chief of the children of Ammon.

[Retrospective? and including the last 5 years of the Week of 7 years?]

He shall stretch forth his hand also upon the countries: and the land of Egypt shall not escape. But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt [Rev. xiii. 17; Hagg. ii. 8; Hab. ii. 5-10; Ezek. xxviii. 4, 5]: and the Libyans and the Ethiopians shall be at his steps (Ezek. xxxviii. 5). But tidings out of the east and out of the north shall trouble him; therefore he shall go forth with great fury to destroy, and utterly to make away many. And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain [the mountain [illegible]ght foretelling] 1260 days, clothed in sackcloth [living personal witnesses, but mystically fulfilled by the Books of the Covenants testifying in dead languages]. These are the two olive trees, and the two lampstands standing before The God of the earth [Lord of the earth as in the parallel passage, Zech. iv. 3-14]. And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed. These have power to shut heaven, that it rain not in the days of their prophecy [1 Kings xvii.; xviii. 1; Luke iv. 25; Jas. v. 17; Deut. xxviii. 15, 23, 24]: and have power over waters to turn them to blood [Ex. vii. 19-25], and to smite the earth with all plagues, as often as they will. And when they shall have finished their testimony, the Beast that ascendeth out of the bottomless pit [ix. 1-3, 11; xii. 9; xiii. 2, 11] shall make war against them, and shall overcome them, and kill them. And their dead bodies shall lie

["In the text they are not said to lie. What, if you should suppose that they will be suspended, as their Lord also was suspended from the Cross?"]

in the street

[Neh. viii. 1-3: the *streets* of cities are indicated as before and around the cities, Luke x. 10, (Matt. x. 14); Esther iv. 6; Prov. xxvi. 13:

of holiness]; yet he shall come to his end [in the "overflowing" 10, 22, 41, ix. 26; Isa. xxviii. 18:—x. 22], and none shall help him.

—the wall, 2 Sam. xxi. 12; 1 Sam. xxxi. 10. The valley of Hinnom,—of slaughter,—Tophet, Jer. xix. 2-6; vii. 30, 31; Isa. xxx. 18, 27-33: which is Gehenna, Matt. v. 22, 29. The place of execution to which the judgment of the highest council consigned criminals, and where the corrupting bodies were consumed by fire; Matt. xxvii. 33,—the place of a skull. The ashes and refuse from the Altar were poured out at the point of meeting of the valleys of Jehoshaphat and Hinnom, here also tradition marks the place where Isaiah was sawn asunder.]

of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified.

["The Beast has been this long time struggling eagerly concerning Palestine; after his ascent from the bottomless pit he struggles much more."—Bengel.]

And they of the people and kindreds,

["Tribes,"—the Iniquitous one, 2 Thes. ii. 8, may be a concealed Jew, some of the tribes stand by him.]

and tongues, and nations, shall see their dead bodies three days and a half, and shall not suffer their dead bodies to be put in graves. And they that dwell upon the earth shall rejoice over them and make merry

[Throughout the ancient Roman world the information could already be telegraphed within the literal 3½ days,—the Atlantic cable would

carry it beyond if other regions are to be included.]

and shall send gifts one to another; because these Two Prophets tormented them that dwelt on the earth. And after three days and a half, the spirit [breath] of life from God entered into them, and they stood upon their feet; and great fear fell upon those who saw them. And they heard a great Voice from heaven saying unto them, "Come up hither!" And they ascended up to heaven in a cloud; and their enemies beheld them. And the same hour was there a great earthquake (15, xvi. 18), and the tenth part of the city fell, and in the earthquake were slain of names of men 7,000 [Dan. xi. 44]: and the remnant ["who survived from the decimation, 63,000: a most ample conversion!" —Bengel] were affrighted, and gave glory to The God of heaven.

["A mark of their conversion, Jer. xiii. 16. This passage of the Apocalypse softens the sadness of the omen," and contrasts with the more desperate unbelief and rebellion exhibited under the pouring out of the Vials, xvi. 9, 11, 21.]

The second woe is past; and, behold! the Third Woe cometh quickly.

[The 4 Angels in the Euphrates brought on the second Woe (ix. 13): in the literal fulfilment it is included in the period of the raging of Antichrist.]

"A COVENANT FOR ONE WEEK:"

NOTE.—The "Year-day" fulfilment of the Prophecies of the Apocalypse occurs during the latter half of Daniel's Seven Times (Dan. iv. 16, 23, 32), or Seven Years, of 360 days in each year,—amounting by this mode of calculation, peculiar to the Divine Foretellings and Foreshadowings (Num. xiv. 32-34; Ezek. iv. 4-6), to a period of 2520 years, the "times" of the Four great Gentile Monarchies, in which they persecute the holders of the truth of God in the Jewish Nation and Christian Church. In the *midst* of that period of 2520 years, that is, 1260 years from the end, arises, in the Western limb of the Roman Empire, the Government of the Papal Apostasy, A.D. 606; and shortly afterwards the Mohammedan False-prophet established his system of deception and destruction in the Eastern portion of that Empire, where the Greek, the Persian, and the Babylonian had formerly their sway. Reckoning from the birth of "the golden head" of these earthly (Dan i. 1; Gen. xi. 1-4; Dan. ii. 31-45; iii. 1-7; iv. 33; vii. 1-8, 17) kingdoms,—Nebuchadnezzar,—according to some computations B.C. 654, to these Apostasies is 1260 years; and the second half (that is, 3½ "times"), 1260 years more, reaches its termination at this present date, 1866,—as regards the Mohammedan about 1868-9.

There is a period also mentioned in Daniel's Prophecy, called "the time of the end" (Dan. viii. 17, 19; xi. 35; xii. 4, 9; Rev. xiv. 15), a space of time intervening when the "times of the Gentiles" have run out, before the era of blessedness begins. Does not this point to the time when Daniel's Vision becomes unsealed (Rev. v.), which was shut up to "*the time of the end*" (Dan. xii. 4); and when the "times or the seasons" are resumed, which The Father had put in His own power (Acts i. 7), and which it was not for the Apostles, in that interval of the suspension of "times and seasons" pertaining to the Jewish Dispensation, to know? The intervening "time of the end" it seems probable may commence, or have just previously begun, whenever the Jews shall again take possession of Palestine; by their own purchase as was hinted during the Crimean war, when its revenues were said to be allotted by the Turk to pay the interest of the Hebrew Banker's loan; or whenever they shall be established in that Land through any powerful aid of an European army:* for this

* In a recently published pamphlet, "History and Prophecy, or the Signs of the Times," is given the following well authenticated information: "A learned and eminent Jew, writing to the author, says: 'Two orthodox Rabbis, one a Prussian and the other a Hungarian, have taken in hand the matter of purchasing Palestine for the Jews. The latter has been travelling

"time of the end" appears to be the last Week, or a portion of that last Week of Daniel's Seventy Weeks (Dan. ix. 27); which is yet incompletely fulfilled in consequence of the thwarting of unbelief, "frustrating" (though but for a few centuries) "the Grace of God" (Gal. ii. 21) to that Nation. "Seventy Weeks (490 years) were determined upon Daniel's people, and upon their holy city, to finish the transgression and to make an end of sins, and to make reconciliation for iniquity,"—The Way to which blessings is already opened to the Christian Church, which has accepted and steadfastly trusts in the Gospel of the Atonement and sanctifying High-Priesthood of The Messiah, the finished Work of The Crucified and Risen, and Ascended Saviour, Jesus The Son of The Blessed One;—and when the chosen Nation also has yielded its true homage to The Anointed King, upon Zion the hill of His holiness, He will accomplish the fulness of the promise, and "bring in everlasting Righteousness, and Seal up the Vision and Prophecy, and anoint the Most Holy Place" (Dan. ix. 24). The last Week of the Seventy was accounted as cancelled,—as careful searchers of the Prophecies observe,—when the Jews rejected their True Messiah, Who presented Himself in His Father's Name (and,—which none can now *prove* himself, the genealogies being lost, of the house and lineage of David), "to turn away every one of them from his iniquities" (Acts iii. 26); and when, "judging themselves unworthy of everlasting life," they put from them the preaching by the Apostles of "forgiveness of sins through This Man" (Acts xiii. 45, 46, 38). Then the Gentiles were chiefly called, to whom Peter had already opened The Kingdom of Heaven, according to his Lord's command, as he had by the same commission unlocked that Kingdom to the Jews at the Feast of Pentecost when The Holy Spirit was shed forth (Acts ii. 33), Whom The Father sent in The Name of The Son (John xiv. 26), Whom The Son sent from The Father (John xv. 26). But that Seventieth Week and its Events yet stands over to run its course, and to witness the retribution upon those who "received not the love of The Truth;" upon whom "God will send strong delusion that they should believe a Lie" (2 Thes. ii. 9-11; Matt. xxiv. 24; Rev. xiii., &c.); giving them a "Messiah" of their own choice (John v. 43). After this "Time of

---

about in order to gain adherents to the cause, and his apostleship has met with considerable success.' The Universal Israelitish Alliance, a powerful Jewish association, extending over the whole of Europe, and having also branches in Asia, Africa, and America (whose central seat is in Paris), is said to have promised its co-operation." "The scheme is detailed in the November number of the 'Prophetic Times,' and in the 'Liverpool Daily Courier,' 26th Dec. 1866."

Trouble" (Dan. xii. 1; Jer. xxx. 7), at Daniel's period of 1335 days,—which is 75 days beyond the 1260,—comes the Age of the thousand years of blessedness; the Reign of The Divine Messiah, The True Son of God and Son of David, brought in by His interposition and visible Manifestation of Himself to His people, whose understanding will have been opened in the Great Tribulation (Rev. vii., xiii., xiv.)

Thus "A covenant for one Week" (Dan. ix. 27) refers to the time of Daniel's Seventieth Week, in the repetition of its Seven Years under the last phase of that ruling World-Power which has been one in spirit actuated by the "Dragon" (Rev. xiii. 2; John xiv. 30; Matt. iv. 8, 9), that Wicked one in whom all the world lieth (1 John v. 19), from its "head of gold" downward; and by whom it will continue to be actuated, with even increased energy (Rev. xii. 9, 12), in its last division of "iron feet mixed with miry clay." Corresponding with the Fourth "Beast," "dreadful and terrible and strong exceedingly" (Dan. vii. 7); combining in its monstrous figure the lion, the bear, and the leopard of the former monarchies (Dan. vii. 4-6; Rev. xiii. 2), the last kingdom takes, before its destruction, the form of a headed democracy; the Power which "shall be present" in the time of the end being, as Nebuchadnezzar was, "*a* king over (ten) kings" (Dan. ii. 37; Rev. xvii. 11-13). At the pouring out of the Seventh Vial, when this Vial is *literally* fulfilled, "The Stone, cut from the Mountain without hand of man," will fall upon the feet, the ten toes, of that Image, prostrating together with them the brass, the silver, and the gold, and will "grind them to powder" (Dan. ii. 44, 35, 45; Matt. xxi. 44).

The "Year-day" (briefly explained, pp. 20, 34) signifies the times of Prophecy, in which a day is reckoned for a year of 360 days, as in Num. xiv. 32-34; Ezek. iv. 4-6; and in which are included the whole existence of the "Image." The latter kingdom, the Roman, is specially described in the Apocalypse as existing in the "time, times, and half time,"—one year two years, and a half year,—3½ years,—or 1260 days, equal also to the 42 months of the Apostasy under the Papal head (Dan. vii. 25, &c.; Rev. xii. 6, 14; xi. 2, 3; xiii. 5): and this period is still expected in its *literal* fulfilment of 1260 actual *days*, the latter half of a "Week of years;" under the Apostasy ruled by the head of the Infidel kingdom into which that of Papal and Pagan Rome will have been transformed, uniting the characteristics of both, and yet distinguished from both, exhibiting their result and foundation—unbelief in *any* God but "the Man of Sin."

A COVENANT FOR ONE WEEK

WITH MANY JEWS:

MADE BY THE ROMAN "PRINCE, THAT SHALL COME"
"IN HIS OWN NAME:"

THEIR TRUE "MESSIAH THE PRINCE" WHO "CAME
IN HIS FATHER'S NAME,"
HAVING BEEN "REJECTED."

(Dan. ix. 26; John v. 43; Rev. xiii. 2; Matt. iv. 8-10; John viii. 44; Rev. xiii. 15.)

[This "Covenant,"—which is broken in the midst of the seven years,—is not to be confounded with The "Holy" or "Everlasting Covenant:" Dan. xi. 30, 32; Jer. xxxi. 31, 32; Isa. xxiv. 5; Rom. xi. 26, 27.]

Dan. ix. 27.

And he ["the prince that shall come," the Ruler of the people who destroyed the city and the Sanctuary after its restoration by Ezra and Nehemiah] shall confirm *a covenant* [xi. 22, 23; Isa. xxviii. 15, 17, 18] with many for one Week [one 7—hebdomad]: and in the midst (Dan. vii. 25; xii. 7; Rev. xi. 2, 3; xii. 6, 14; xiii. 5;) of the Week he shall cause the sacrifice and the oblation to cease (Dan. viii. 9-11-14; xi. 13 (1 Kings xvii. 1; xviii. 1; *after* three years), 31, 33 [many days — 3 years and 6 months: 1 Kings xviii. 1; Luke iv. 25; Jas. v. 17]; Ps. lv. 20; Isa. xxxiii. 8), and for the overspreading of abominations he shall make it desolate [upon the battlements shall be the idols of the desolator,—Septt. "in the Temple:"—abomination of desolation—abominable idols, Matt. xxiv. 15; 2 Chr. xv. 8; 1 Kings xi. 5, 7; 2 Kings xxiii. 13, 10], even until the consummation, and that determined shall be poured upon the desolator. [Rev. xvi., Vials; Dan. viii. 25; xi. 45 (Isa. xxviii. 21, 22); xii. 11 (Rev. xiii. 5, 11-17), 12; (Rev. xx. 4, 6; xix. 7-9, 11-21); Dan. vii. 9, 10, 13, 14, 26, 27.]

Dan. xii. 1. And at that Time shall Michael stand up, the great Prince who standeth for the Children of thy people: and there shall be a Time of Trouble, such as never was since there was a nation even to that same time:

Rev. xii. 7-9. And there was war in heaven: Michael and his Angels fought against the Dragon; and the Dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great Dragon—that old Serpent, called the Devil and Satan (Gen. iii. 1, 4, "adversary"), who deceiveth the whole world,—was cast out into the earth, and his angels were cast out with him.

Jer. xxx. 7. Alas! for that Day is great, so that none is like it; it is even the Time of Jacob's Trouble,

[1 Pet. iv. 17, Rev. xx. 12, judged "according to their works:"—deception, Gen. xxvii. 24: Is the name of *Jacob* selected in this prophecy, significant, Jacob and not Israel? suggesting the peculiar sin of Jacob, and from which his sons did not clear themselves, Gen. xxxvii. 26-32; Matt. xxvi. 4, 60; and that thus the retribution of being deceived is just, Matt. xxiv. 24; 2 Thes. ii. 10, 11.

but he shall be saved out of it.

Matt. xxiv. 15, 21, 22. When ye therefore shall see *the Abomination of desolation*, spoken of by Daniel the Prophet, stand in the Holy Place (whoso readeth, let him understand!) . . then shall be great Tribulation (Rev. vii. 14), such as was not since the beginning of the world to this Time, no, nor ever shall be (Rev. xvi. 17, 18-21). And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened.

FIRST HALF OF THE COVENANT WEEK.

Isa. lxvi. 1-6. Thus saith The Lord, "The heaven is My Throne, and the earth is My Footstool: where is the House that ye build unto Me! and where is the place of My rest! For all these things hath Mine Hand made, and all these

LATTER HALF OF THE COVENANT WEEK.

Ps. lv. 20—23. He hath put forth his hands against such as be at peace with him (Ezek. xxxviii. 11, 16): he hath broken [profaned] *his covenant*. The words of his mouth were smoother than butter, but war was in his heart: his

things have been," saith The Lord: but to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at My word. He that killeth an ox, is as if he slew a man; he that sacrificeth a lamb [kid], as if he cut off a dog's neck; he that offereth an oblation, as if he offered swine's blood; he that burneth [maketh a memorial of: marg. Lev. ii. 2] incense, as if he blessed an idol."

[Thus it appears will The Lord regard the re-institution of the Old Covenant Sacrifices.]

Yea, they have chosen their own ways, and their soul delighteth in their abominations (Isa. xlviii. 1-5-29; Jer. v. 2; iv. 1, 2-7-31). I also will choose their delusions [devices], and will bring their fears upon them (John v. 43; 2 Thes. ii. 10,11; Jer. xxx.7; Matt. xxiv.; Rev. xiii.); because when I called, none did answer; when I spake, they did not hear: but they did evil before Mine eyes, and chose that in which I delighted not." Hear the word of The Lord, ye that tremble at His word! "Your brethren that hated you, that cast you out for My Name's sake, said, 'Let The Lord be glorified!' but He shall appear to your joy, and they shall be ashamed." (Ps. viii. 2; 2 Thes. i. 6-10.)

["Brethren hated and cast out," words were softer than oil, yet were they drawn swords (Rev. xiii. 7, 11, 2, 12; Matt. vii. 15). Cast thy burden [gift] upon The Lord, and He shall sustain thee: He shall never suffer the righteous to be moved.

But Thou, O God! shalt bring them down into the pit of destruction: men of bloods and deceit shall not half their days; but I will trust in Thee (Rev. xiii. 10; xix. 20, 21).

Isa. xxxiii. 7-12. Behold! their messengers shall cry without: the ambassadors of peace shall weep bitterly. The highways lie waste, the way-faring man ceaseth: he hath broken the *covenant*, he hath despised the cities, he regardeth no man. The earth mourneth and languisheth; Lebanon is ashamed and withered away: Sharon is like a wilderness; and Bashan and Carmel shake off their fruits (Rev. xi. 6). Now will I rise, saith The Lord; now will I be exalted; now will I lift up Myself. Ye shall conceive chaff, ye shall bring forth stubble: your breath, as fire, shall devour you, And the people shall be as the burnings of lime: as thorns cut up shall they be burned in the fire.

Dan. xi. 21-24. He shall come in peaceably, and obtain the kingdom by flatteries. And with the arms of a flood shall they be overflown from before him, and shall

probably may apply both to Christian Jews, who declare the unlawfulness of the repetition of sin-offerings of The Law since Christ has offered Himself The Perfect Sacrifice for the sins of the whole world; and to Jews who, though ignorant of The One True and Living Way to The Father (John xiv. 6), still worship Jehovah The Eternal God (Isa. xlii. 8, xliv. 6-20), and refuse to accept the Image, or abomination, or Idol, set up in the midst of the "Week."]

A voice of noise from the city, a voice from the Temple, a Voice of The Lord that rendereth recompence to His enemies!

Isa. xxviii. 14-22. Wherefore hear the word of The Lord, ye scornful men, that rule this people which is in Jerusalem! Because ye have said, "We have made a covenant with death, and with hell are we at agreement" (Rev. vi. 4-9, ix. 10, 11; Dan. xi. 30, 32); "When the overflowing Scourge (Job xxii. 15-18; Isa. xxviii. 2 (15), xxx. 28, viii. 8 (Rev. xiv. 20) Habak. iii. 10: scourge, Isa. x. 5), shall pass through, it shall not come unto us: for we have made Lies our refuge, and under Falsehood have we hid ourselves." (Isa. viii. 19, 20, 11-13; Amos ii. 4.)

Therefore, thus saith The Lord God, "Behold! I lay in Zion for a Foundation a Stone, a tried Stone, a precious Corner-Stone, a Sure Foundation: he that believeth be broken; yea, also the prince of the *covenant*. And after the league made with him he shall work deceitfully (2 Thes. ii. 9, 10); for he shall come up, and shall become strong with a small people. He shall enter into the peaceable and fat places of the province; and he shall do that which his fathers have not done.

30—32 . . He shall even return, and have intelligence with them that forsake The Holy Covenant. And arms shall stand on his part, and they shall pollute the Sanctuary of Strength, and shall take away the daily sacrifice, and they shall place the Abomination that maketh desolate [astonisheth]. And such as do wickedly against The Covenant shall he corrupt [cause to dissemble] by flatteries: but the people that do know their God shall be strong, and do [exploits].

Dan. viii. 11—14. Yea, he magnified himself even against the Prince of the host, and by [from] him the daily sacrifice was taken away, and the place of his Sanctuary was cast down. And an host was given him [the host was given over for the transgression against the daily sacrifice (Rev. xiii. 6, 7)], and it cast down the Truth to the ground; and it practised and prospered. Then I heard one saint speaking, and another saint said unto that certain saint [the num-

shall not make haste [stumble, be confounded, 1 Pet. ii. 6-8; Isa. viii. 14-18; Luke ii. 34; Gen. xlix. 24; Matt. xxi. 42; Acts iv. 11; Eph. ii. 20]. Judgment also will I lay to the line, and righteousness to the plummet [Zech. iv. 7]: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding-place (15, Rev. xvi. 21).

And your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing Scourge (2, 15) shall pass through, then ye shall be trodden down by it [a treading down to it]. From the time that it goeth forth it shall take you: for morning by morning shall it pass over by day and by night: and it shall be a vexation only to understand the report [when he shall make you to understand doctrine]. For the bed is shorter than that a man can stretch himself on it: and the covering narrower than that he can wrap himself in it. For The Lord shall rise up as in Mount Perazim, He shall be wroth as in the valley of Gibeon (2 Sam. v 20, 21; 1 Chr. xiv. 13-17; Josh. x. 10, 12, "Sun! stand thou still!"—Heb. *light* from the sun, *body* of the sun is another word :—Isa. xiii. 9, 10-13), that He may do his work, His strange work; and bring to pass His act, His strange act. Now, therefore, berer of secrets, or, the wonderful numberer; margin] who spake, "How long shall be the vision concerning the daily sacrifice, and the *transgression of desolation* [making desolate, Matt, xxiv. 15.], to give both the Sanctuary and the host to be trodden under foot?" And he said unto me, "Unto 2300 days [evening, morning]; then shall the Sanctuary be cleansed."

[ix. 27. Seven months less than seven years, the period of the covenant with the Prince of the Roman people.]

(Isa. iv. 4; Rev. xiv. 20; xix. 15, 21.)

Dan. vii. 25; Isa. xxiv. 5; Dan. xii. 7, 11, 12. And he shall speak great words against The Most High, and think to change times and Laws: and they [the appointing of times and laws] shall be given into his hand until *a time*, and *times*, and *the dividing of time*.

The earth also is defiled under the inhabitants thereof; because they have transgressed the Laws, changed the Ordinance, broken the Everlasting Covenant.

And I heard the man clothed in linen [priestly garments, Ezek. xliv. 17; Dan. x. 5, 6; Rev. i. 12-16], who was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and sware by Him Who liveth for ever and ever that it shall be for a *time, times*, and *an half*

be ye not mockers! lest your bands be made strong: for I have heard from The Lord God of Hosts a consumption, even determined upon the whole earth.

Isa. viii. 12-22. Say ye not, "A confederacy!" to all them to whom this people shall say, "A confederacy!" neither fear ye their fear, nor be afraid! Sanctify The Lord of Hosts Himself; and let Him be your fear, and let Him be your dread! And He shall be for a Sanctuary; but for a Stone of stumbling and for a Rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem. And many among them shall stumble and fall, and be broken, and be snared, and be taken. Bind up the Testimony, seal The Law among My disciples. And I will wait upon The Lord, Who hideth His Face from the house of Jacob, and I will look for Him [xlv. 15, 16]. Behold! I and the Children whom The Lord hath given Me (Heb. ii. 13) are for signs and for wonders in Israel from The Lord of Hosts, Who dwelleth in Mount Zion.

And when they shall say unto you, "Seek unto them that have familiar spirits, and unto wizards, that peep, and that mutter:" should not a people seek unto their God? for the Living to the dead! To The Law and to The Testimony: if they speak not according to this [*part*]; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished.

And from the time that the daily sacrifice shall be taken away and the *Abomination that maketh desolate* set up [to set up the Abomination], 1290 days. Blessed is he that waiteth, and cometh to the 1335 days.

["1335 ordinary wretched days of waiting, i. e. of endurance, require to be understood, and 1335 prophetical happy days *to be attained* are expressed."]

Rev. xi. 2, 3; xii. 6, 14; xiii. 5. But the Court which is without the Temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot 42 months (Luke xxi. 24). And I will give unto My Two Witnesses, and they shall prophesy 1260 days clothed in sackcloth.

[Living personal Witnesses in the complete fulfilment of the literal-day (6, Luke ix. 30, 31; John v. 45; Luke xvi. 31).]

And to the Woman were given two wings of a great eagle that she might fly into the Wilderness [in Hebrew, "Wilderness" and "West" are connected by derivation:], into her place, prepared by God (6), . where she is nourished for a time, and times, and half a time,—1260 days,—from the face of the Serpent.

word, it is because there is no light [morning] in them. And they shall pass through it, hardly bestead and hungry: and it shall come to pass, that when they shall be hungry, they shall fret themselves, and curse their king and their God, and look upward [Rev. xvi. 21; Isa. lxv. 13]. And they shall look unto the earth; and behold! trouble and darkness, dimness of anguish; and they shall be driven to darkness.

And there was given unto him [the Beast, to whom the Dragon gave his power and seat, i. 2] a mouth speaking great things (Dan. vii. 25) and blasphemies; and power was given unto him to continue [make war] 42 months.

[The Dragon went to make war with the remnant of the Woman's seed, which keep the Commandments of God, and have the Testimony of *Jesus Christ*,—(" that He is The Son of God and The Saviour of the world ") Rev. xii. 17, xiii. 6, 7.]

[The king who shall do according to his own will (Dan. xi. 36), the Destroyer of the Gentiles (Jer. iv. 7); who is The Lord's mighty and strong one, as a tempest of hail and a destroying storm, as a flood of mighty waters overflowing, shall cast down to the earth with the hand (Isa. xxviii. 2). And the saints of The Most High, whom he wears out, are the brethren of Daniel the Prophet and of John the Apostle (Dan. vii. 25; Rev. xiii. 7); yet his oppressions and destructions are directed also against the Church of Christ (Rev. xii. xiii.), and his name, or character, is given in the Gentile tongue as well as in the Hebrew,—Apollyon, Abaddon,—a Destroyer, the Angel of the bottomless pit.

So, also, the title of The Saviour of the *whole* world,—Jesus " Help of God," " Saviour," and King of the Jews,—legibly to all nations since all are concerned, was written in Hebrew, and Greek, and Latin (Luke xxiii. 38; John xix. 20).]

CLEANSING (Dan. viii. 14) BY THE SPIRIT OF JUDGMENT (Isa. iv. 4).

Herein is My Father glorified,
that ye bear much fruit.
Every branch in Me that beareth not fruit
He taketh away;
and every branch that beareth fruit
He purgeth it,
that it may bring forth more fruit.
John xv. 8, 2.

Isa. xxviii. 23-29. Give ye ear, and hear My Voice! hearken, and hear My speech! Doth the ploughman plough all day to sow? doth he open and break the clods of his ground? When he hath made plain the face thereof, doth he not cast abroad the fitches, and scatter the cummin, and cast in the wheat in the principal place, and barley in the appointed place, and the rye in their border? And he bindeth it in such sort as his God doth teach him. For the fitches are not threshed with a threshing instrument, neither is a cart wheel turned about upon the cummin: but the fitches are beaten out with a staff, and the cummin with a rod. Bread corn is bruised; because he will not ever be threshing it, nor break it with the wheel of his cart, nor bruise it with his horsemen.

This also cometh forth from The Lord of Hosts, Who is wonderful in counsel, and excellent in working.

(Isa. xxix; xxx. 1-17.)

John xii. 35-43. Then Jesus said unto them, "Yet a little while is The Light with you. Walk while ye have The Light! lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth. While ye have light, believe in The Light, that ye may be the children of light."

These things spake Jesus, and departed, and did hide Himself from them.

But though He had done so many miracles before them, yet they

believed not on Him: that the saying of Esaias the Prophet might be fulfilled, which he spake, "Lord! who hath believed our report? and to whom hath The Arm of The Lord been revealed?" (Isa. liii. 1.) Therefore they could not believe, because that Esaias said again, "He hath blinded their eyes and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them." These things said Esaias, when he saw His glory, and spake of Him (Isa. vi. 1-10). [Blindness following upon unbelief: Acts xxviii. 26-28; 2 Cor. iv. 4; 2 Thes. ii. 10, 11.] Nevertheless among the chief rulers also many believed on Him; but because of the Pharisees they did not confess Him, lest they should be put out of the synagogue: for they loved the praise of men more than the praise of God. [Rom. x. 9, 10; Rev. xiv. 13; xii. 17; xiii. 15; xx. 4; (Rev. vi. 9-11; xviii. 24).]

John vii. 33, 34. Then said Jesus unto them, "Yet a little while am I with you, and then I go unto Him Who sent Me. Ye shall seek Me, and shall not find Me: and where I am, thither ye cannot come.

[Acts i. 11; iii. 21; Matt. xxiv. 27. The heavens having received Jesus until the Times of Restitution of all things: and His Return shall be in no other manner than "so as He was seen to go into heaven,"—in The Cloud —the symbol of The Divine Presence to the Israelites.]

Matt. xxiv. 26-28. Wherefore if they shall say unto you, "Behold! He is in the desert:" go not forth! "Behold! He is in the secret chambers:" believe it not! For as the lightning cometh out of the East, and shineth even unto the West; so shall also The Coming of The Son of Man be. For wheresoever the carcase is, there will the eagles be gathered together.

[First in the siege by Titus:—a final and full accomplishment yet future, Rev. xvi. 12-21; xix. 11-21.]

[The history of the Israelites contains significant foreshadowings, and the words of their True but rejected Messiah give more distinct forewarning, of the "strong delusion" and blind choice of the nation when "the mystery of iniquity" shall be completing the weaving of its complex

web. One of their own wise proverbs (i. 17) says, "Surely in vain the net is spread in the sight of any bird,"—"in the eyes of everything that hath a wing:" and the Children of Abraham have a Place of Refuge whither they may fly and be at rest (Ps. lxi. 4; Ex. xxv. 10-22; Matt. xxiii. 37 (xi. 28-30); for he who dwelleth in the Secret Place (Ps. xxvii. 5) of The Most High, having believed His Word, and entered by The Living Way and through the Atoning Blood of Jesus, The Lamb and High Priest, into the Holy of Holies (Heb. x. 19-21), He will surely deliver from the snare of the fowler, and from the pestilential atmosphere of guile and deceit and violence, Ps. xci.

Ex. xxxii. 1-20 (xix., xxiv., xxxi. 18). "For this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him:"—so the people made a golden calf (or 3 years old ox, worshipped as Apis by their Egyptian taskmasters): yet gave to it The Name of their own God, and proclaimed the feast as unto Him (xxxii. 5).

And in the stead of The Prince of Life, The Holy and Just One (Acts iii. 14, 15), the Jews chose a murderer, a robber, the chief in an insurrection (Mark xv. 7; John xviii. 40); a notable prisoner (Matt. xxvii. 16: compare Jude 6; 2 Pet. ii. 4; John viii. 44; Rev. xii. 9; xiii. 2, 4). The Christ is The Truth (John xiv. 6; viii. 45): Antichrist is a Lie (John viii. 44; Rev. xii. 9; xiii. 1, 2, 6, 13, 14; 2 Thes. ii. 10, 11). Christ is The Saviour (Matt. i. 21; iv. 23, 24; Luke ii. 11): Antichrist is a murderer (John viii. 44; Rev. xiii. 7, 15). Christ comes down from Heaven (John vi. 38; xvi. 28; vii. 29): Antichrist ascends out of the sea, and the earth or the bottomless pit (Rev. xiii. 1, 2, 11; xvii. 8, 10, 11). Christ came in His Father's Name (John v. 43; xvi. 28): Antichrist comes in his own name (John v. 43; xiv. 30; Luke iv. 5-7; Rev. xiii. 2): in some characteristics an exact contrast to The True Christ; in all, during the time of deception,—the first half "Week" of his covenant with the Jews,—a mimicry of The Prince of Peace and Saviour of the world.

A final warning is given in the midst of the Great Tribulation (Rev. xiv. 9-12), and the promise of salvation given to all who shall call on The Name of the Lord in that perilous Time. Rev. xiv. 13; Acts ii. 17-20, 21; iv. 12; Rom. x. 6-13.]

I

will make an Everlasting Covenant with them.
Isa. lxi. 8-11 (Rom. viii. 21, 19).

Isa. l. 10, 11.

Who is among you that feareth The Lord, that obeyeth the voice

of His servant, that walketh in darkness and hath no light? let him trust in The Name of The Lord, and stay upon his God!

Behold! all ye that kindle a fire, that compass yourselves about with sparks! walk in the light of your fire, and in the sparks that ye have kindled! This shall ye have of Mine Hand; ye shall lie down in sorrow.

Isa. li. 7, 8 (Matt. x. 28; Luke xii. 4, 5).

Hearken unto Me! ye that know righteousness, the people in whose heart is My Law! fear ye not the reproach of men, neither be ye afraid of their revilings! For the moth shall eat them up like a garment, and the worm shall eat them like wool: but My Righteousness shall be for ever, and My Salvation from generation to generation.

TYPES,

OR IDENTICAL TITLES,

OF THE SEVENTH, YET EIGHTH, HEAD OF THE ROMAN EMPIRE,—

(THE DYNASTY WHICH EXISTED, WAS NON-EXISTENT, AND REVIVED, REV. XVII. 10, 11, 8,)—

WHO SHALL REIGN OVER JERUSALEM—THE CITY OF THE "SAINTS"—

42 MONTHS:

AND WHOSE IMAGE WILL BE WORSHIPPED.

KING OF BABYLON AND LUCIFER SON OF THE MORNING.

(Dan. ii. 37, 38; Jude 6; Rev. xiii. 2, 6; contrast xxii. 16.)

Isa. xiv. 3-23 (Rev. xvii. 3, 9, 10; xviii.; Dan. xi. 20). And it shall come to pass, in the Day that The Lord shall give thee rest from thy sorrow, and from thy fear, and from the hard bondage wherein thou wast made to serve, that thou shalt take up this

proverb [taunting speech] against the king of Babylon, and say, "How hath the Oppressor ceased! the golden city [exactress of gold] ceased! The Lord hath broken the staff of the Wicked, and the sceptre of the rulers. He who smote the people in wrath with a continual stroke, he that ruled the nations in anger, is persecuted, and none hindereth. The whole earth is at rest, and is quiet: they break forth into singing. Yea, the fir trees rejoice at thee, and the cedars of Lebanon, saying, 'Since thou art laid down, no feller is come up against us.' Hell [the grave, or hades] from beneath is moved for thee to meet thee at thy coming: it stirreth up the dead for thee, even all the chief ones [great goats, leaders] of the earth; it hath raised up from their thrones all the kings of the nations. All they shall speak and say unto thee, 'Art thou also become weak as we? art thou become like unto us?' Thy pomp is brought down to the grave, and the noise of thy viols: the worm is spread under thee, and the worms cover thee. How art thou fallen from heaven, O Lucifer [day-star], son of the morning! how art thou cast down to the ground, which didst weaken the nations! For thou hast said in thine heart, 'I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the Mount of the Congregation, in the sides of the North (Matt. xxiv. 15): I will ascend above the heights of the clouds; I will be like The Most High' (Rev. xii. 4; xiii. 14, 15; 2 Thes. ii. 4). Yet thou shalt be brought down to hell, to the sides of the pit. They that see thee shall narrowly look upon thee, and consider thee, saying, 'Is this the man that made the earth to tremble, that did shake kingdoms that made the world as a wilderness, and destroyed the cities thereof; that opened not the house of his prisoners?' All the kings of the nations, even all of them, lie in glory, every one in his own house. But thou art cast *out of thy grave* like an abominable branch, and as the raiment of those that are slain, thrust through with a sword, that go down to the stones of the pit [Rev. xix. 20]; as a carcase trodden under feet. Thou shalt not be joined with them in burial, because thou hast destroyed thy land, and slain thy people: the seed of evil-doers shall never be renowned."

"Prepare slaughter for his children [Rev. xix. 21] for the iniquity of their fathers; that they do not rise, nor possess the Land, nor fill the face of the world with cities. For I will rise up against them," saith The Lord of Hosts, "and cut off from Babylon the name and remnant, and son and nephew," saith The Lord. "I will also make it a possession for the bittern, and pools of water: and I will sweep it with the besom of destruction," saith The Lord of Hosts. [xlvii.]

THE ASSYRIAN.

Isa. viii. 7, 8; x. 3-27, 33, 34; xiv. 24-28; xxx. 27-33; xxxi. 4-9; Ezek. xxxi. 3-17. Comp. Dan. iv. 10-27.

Now, therefore, behold! The Lord bringeth up upon them the waters of the river, strong and many, even the king of Assyria, and all his glory: and he shall come up over all his channels, and go over all his banks: and he shall pass through Judah; he shall overflow and go over, he shall reach even to the neck; and the stretching out of his wings shall fill the breadth of Thy Land, O Immanuel! (Isa. vii. 14, margin; Luke i. 27, 32, 35; Heb. i. 3; John i. 14; xvii.)

Isa. x. And what will ye do in the Day of visitation, and in the desolation which shall come from far? to whom will ye flee for help? and where will ye leave your glory? Without Me they shall bow down under the prisoners, and they shall fall under the slain. For all this His anger is not turned away, but His Hand is stretched out still. O Assyrian, the *Rod of mine anger!*—though *the Staff* in *their* hand, —is Mine Indignation! I will send him against an hypocritical nation, and against the people of My wrath will I give him a charge, to take the spoil, and to take the prey (Ezek. xxxviii. 12, 13), and to tread them down [lay them a treading] like the mire of the streets. Howbeit, he meaneth not so, neither doth his heart think so; but it is in his heart to destroy and cut off nations not a few. For he saith, "Are not my princes altogether kings? . As my hand hath found the kingdoms of the idols, and whose graven

images did excel them of Jerusalem and of Samaria; shall I not, as I have done unto Samaria and her idols, so do to Jerusalem and her idols?" Wherefore it shall come to pass, that when The Lord hath performed his whole work upon Mount Zion and on Jerusalem, I will punish [visit upon] the fruit of the stout heart of the king of Assyria, and the glory of his high looks. For he saith, "By the strength of my hand I have done it, and by my wisdom, for I am prudent: and I have removed the bounds of the people, and have robbed their treasures, and I have put down the inhabitants like a valiant man [like many people]: and my hand hath found as a nest the riches of the people: and as one gathereth eggs that are left, have I gathered all the earth; and there was none that moved the wing, or opened the mouth, or peeped." Shall the Axe boast itself against Him that heweth therewith? or shall the Saw magnify itself against Him that shaketh it? as if a rod should shake them that lift it up! or, as if the staff should lift up that which is not wood! Therefore shall The Lord, The Lord of Hosts, send among his fat ones leanness; and under his glory He shall kindle a burning like the burning of a fire. And The Light of Israel shall be for a Fire, and his Holy One for a Flame: and it shall burn and devour his thorns and his briers in one Day; and shall consume the glory of his forest, and of his fruitful field, from the soul and even to the flesh: and they shall be as when a standard-bearer fainteth. And the rest of the trees of his forest shall be few [number] that a child may write them. And it shall come to pass in that Day, that the remnant of Israel, and such as are escaped of the house of Jacob, shall no more again stay upon him who smote them; but shall stay upon The Lord, The Holy One of Israel, in truth. The remnant shall return, even the remnant of Jacob, unto The Mighty God. For though thy people be as the sand of the sea, yet a remnant of [in, among] them shall return: the Consumption decreed shall overflow with [in] righteousness [xi., xxxii.]. For The Lord God of Hosts shall make a Consumption, even determined, in the midst of all the Land [xxviii. 22; Dan. ix. 27]. Therefore, thus saith The Lord God of Hosts, "O My people that dwellest in Zion!

be not afraid of the Assyrian! He shall smite thee with a rod, and He shall lift up his staff against thee [but He shall lift up his staff for thee], after the manner of Egypt [Ex. vii. 4, 5]. For yet a very little while [liv. 5-7-17], and the indignation shall cease, and Mine anger in their destruction. And The Lord of Hosts shall stir up a scourge for him according to the slaughter of Midian at the rock of Oreb (Judg. vii. 25): and as His rod was upon the sea, so shall He lift it up after the manner of Egypt (Ex. xiv. 26-31). And it shall come to pass in that Day, that his burden shall be taken away from off thy shoulder, and his yoke from off thy neck (ix. 4; xiv. 25), and the yoke shall be destroyed because of The Anointing. . . . Behold! The Lord, The Lord of Hosts, shall lop the bough with terror [7; Dan. xi. 44, 45]: and the high ones of stature shall be hewn down, and the haughty shall be humbled. And He shall cut down the thickets [Jer. iv. 7] of the forest with iron, and Lebanon shall fall by a mighty one [mightily]."

Isa. xiv. The Lord of Hosts hath sworn, saying, "Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand: that I will break the Assyrian in My Land, and upon My Mountains tread him under foot: then shall his yoke depart from off them, and his burden depart from off their shoulders." This is the Purpose that is purposed upon the whole earth. and this is the Hand that is stretched out upon all the nations. For The Lord of Hosts hath purposed, and who shall disannul it? and His Hand is stretched out, and who shall turn it back? In the year that king Ahaz died was this burden.

Isa. xxx. Behold! The Name of The Lord cometh from far, burning with His anger, and the burden thereof is heavy [and the grievousness of flame is heaviness]: His lips are full of indignation, and His tongue as a devouring fire [2 Thes. i. 7-9; ii. 8]: and His Breath as an overflowing stream, shall reach to the midst of the neck, to sift the nations with the sieve of Vanity: and there shall be a bridle in the jaws of the people, causing them to err (xxxvii. 29). Ye shall have a song, as in the night when a holy solemnity is kept, and gladness of heart, as when one goeth with a pipe to come into

the Mountain of The Lord, to The Mighty One of Israel. And The Lord shall cause His Glorious Voice to be heard, and shall show the lighting down of His Arm, with the indignation of His anger, and with the Flame of a devouring Fire, with scattering, and tempest, and hailstones. For through The Voice of The Lord shall the Assyrian be beaten down, who smote with a rod. And every passing of the rod founded, which The Lord shall cause to rest upon him, shall be with tabrets and harps: and in battles of shaking will He fight against them. For Tophet is ordained of old [from yesterday]; yea, for the king it is prepared; He hath made it deep and large: the pile thereof is fire and much wood; The Breath of The Lord, like a stream of brimstone, doth kindle it.

Isa. xxxvi. 1, 2, 4, 7, 10, 16-18-20; xxxvii. 10-12, 21-38 (2 Kings xviii. 17-xix.-37; 2 Chron. xxxii.; xxxiii.). Now it came to pass in the fourteenth year of king Hezekiah, that Sennacherib king of Assyria came up against all the defenced cities of Judah, and took them. And the king of Assyria sent Rab-shakeh [the chamberlain, or cup bearer] from Lachish to Jerusalem unto king Hezekiah with a great army. And he stood by the conduit of the upper pool in the highway of the fuller's field. . And Rab-shakeh said, "Thus saith the great king, the king of Assyria, What confidence is this wherein thou trustest? . . If thou say to me, 'We trust in The Lord our God!' is it not He, Whose high places and Whose altars Hezekiah hath taken away, and said to Judah and to Jerusalem, 'Ye shall worship before this Altar?' . . And am I now come up without The Lord against this Land to destroy it? The Lord said unto me, 'Go up against this Land and destroy it.' . . Hearken not to Hezekiah: for thus saith the king of Assyria, 'Make an agreement with me by a present, and come out to me: and eat ye every one of his vine, and every one of his fig tree, and drink ye every one the waters of his own cistern; until I come and take you away to a land like your own land, a land of corn and wine, a land of bread and vineyards. Beware! lest Hezekiah persuade you, saying, "The Lord will deliver us!" *Hath any of the gods of the nations* delivered his land out of the hand of the king of Assyria?

Where are the gods of Hamath and Arphad? where are the gods of Sepharvaim? and have they delivered Samaria out of my hand? Who are they among all the gods of these lands, that have delivered their land out of my hand, *that The Lord should deliver Jerusalem out of my hand?*' . . Thus shall ye speak to Hezekiah king of Judah, saying, 'Let not thy God, in Whom thou trustest, deceive thee,' saying, 'Jerusalem shall not be given into the hand of the king of Assyria!' Behold! thou hast heard what the kings of Assyria have done to all lands by destroying them utterly; and shalt thou be delivered? Have the gods of the nations delivered them which my fathers have destroyed?" [Dan. vii. 25; Rev. xiii. 5, 6.] . . . Then Isaiah, the son of Amoz, sent unto Hezekiah, saying, "Thus saith The Lord God of Israel, 'Whereas thou hast prayed to me against Sennacherib king of Assyria: This is the word which The Lord hath spoken concerning him; The virgin, the daughter of Zion, hath despised thee, and laughed thee to scorn; the daughter of Jerusalem hath shaken her head at thee. Whom hast thou reproached and blasphemed? and against Whom hast thou exalted thy voice, and lifted up thine eyes on high? even against The Holy One of Israel. . . . . But I know thy abode [sitting], and thy going out, and thy coming in, and thy rage against ME. Because thy rage against ME, and thy tumult, is come up into Mine ears, therefore will I put My hook in thy nose [an Assyrian mode of leading captives: Rev. xiii. 10], and My bridle in thy lips, and I will turn thee back by the way by which thou camest.' . . . . . 'For I will defend this city to save it, for Mine own sake, and for My servant David's sake.'" Then The Angel of The Lord went forth, and smote in the camp of the Assyrians 185,000: and when they arose early in the morning, behold! they were all dead corpses. So Sennacherib king of Assyria departed, and went and returned, and dwelt at Nineveh. And as he was worshipping in the house of Nisroch his god, Adrammelech and Sharezer, his sons, smote him with the sword.]

Isa. xxxi. 4-9. For thus hath The Lord spoken unto me, "*Like* as the lion and the young lion roaring on his prey, when a

multitude of shepherds is called forth against him, he will not be afraid of their voice, nor abase himself for the multitude of them: so shall The Lord of Hosts come down to fight for Mount Zion, and for the hill thereof. As birds flying, so will The Lord of Hosts defend Jerusalem; defending also He will deliver it; and passing over He will preserve it. Turn ye unto Him from Whom the Children of Israel have deeply revolted. For in that Day every man shall cast away his idols of silver, and his idols of gold [the idols of his gold: Isa. ii. 20], which your own hands have made unto you for a sin. Then shall the Assyrian fall with the sword, not of a mighty man; and the sword, not of a mean man, shall devour him: but he shall flee from the sword [for fear of the sword] (Zech. xi. 17), and his young men shall be discomfited. And he shall pass over to his stronghold [his rock,—strength,—shall pass away] for fear, and his princes shall be afraid of the Ensign," saith The Lord, Whose Fire is in Zion, and His furnace in Jerusalem.

Ezek. xxxi. 3-17; comp. Dan. iv. 10-27. Behold! the Assyrian was a cedar in Lebanon, with fair branches, and with a shadowing shroud, and of a high stature; and his top was among the thick boughs. The waters made him great [nourished him] the deep set [brought] him up on high with her rivers running round about his plants, and sent out her little rivers [conduits] unto all the trees of the field. Therefore his height was exalted above all the trees of the field, and his boughs were multiplied, and his branches became long because of the multitude of waters, when it sent them forth. All the fowls of heaven made their nests in his boughs, and under his branches did all the beasts of the field bring forth their young, and under his shadow dwelt all great nations. Thus was he fair in his greatness, in the length of his branches: for his root was by great waters. The cedars in the Garden of God could not hide him: the fir trees were not like his boughs, and the chestnut trees were not like his branches; nor any tree in the Garden of God was like unto him in his beauty. I have made him fair by the multitude of his branches: so that all the trees of Eden, that were in the Garden of God envied him. Therefore, thus saith The Lord God; "Because thou hast

lifted up thyself in height, and he hath shot up his top among the thick boughs, and his heart is lifted up in his height; I have therefore delivered him into the hand of the mighty one of the heathen: he shall surely deal with him: I have driven him out for his wickedness. And strangers, the terrible of the nations, have cut him off, and have left him: upon the mountains and in all the valleys his branches are fallen, and his boughs are broken by all the rivers of the land; and all the people of the earth are gone down from his shadow, and have left him. Upon his ruin shall all the fowls of the heaven remain [In the parables of our Lord "fowls of the air" appear to signify evil spirits, Matt. xiii. 4, 19, 32; Mark iv. 4, 15, 32; comp. Eph. ii. 2; vi. 12], and all the beasts of the field shall be upon his branches: to the end that none of all the trees by the waters exalt themselves for their height, neither shoot up their top among the thick boughs, neither their trees stand up in their height [stand upon themselves for their height], all that drink water: for they are all delivered unto death, to the nether parts of the earth, in the midst of the children of men, with them that go down to the pit." Thus saith The Lord God; "In the Day when he went down to the grave I caused a mourning: I covered the deep for him, and I restrained the floods thereof, and the great waters were stayed: and I caused Lebanon to mourn [to be black] for him, and all the trees of the field fainted for him. I made the nations to shake at the sound of his fall, when I cast him down to hell with them that descend into the pit (Rev. xvii. 3-9; xviii. 7-19; xix. 20): and all the trees of Eden, the choice and best of Lebanon, all that drink water, shall be comforted in the nether parts of the earth. They also went down into hell with him unto them that be slain with the sword (Rev. xix. 21); and they that were his arm, that dwelt under his shadow in the midst of the heathen."

PHARAOH, KING OF EGYPT.

Ezek. (xxix. xxx.) xxxi. 4, 18; xxxii. 2-10, 18-32 (Ex. iii. 7-xi.-10; Rev. xi. 3-13.). Speak unto Pharaoh, king of Egypt, and to his mul-

titude; "Whom art thou like in thy greatness? [Rev. xiii. 3, 4.] . . To whom art thou thus like in glory and in greatness among the trees of Eden? yet shalt thou be brought down with the trees of Eden [*Ehden*, in Lebanon?] unto the nether parts of the earth: thou shalt lie in the midst of the uncircumcised with them that be slain with the sword." [Matt. xxvi. 52; Rev. xiii. 10.] "This is Pharaoh and all his multitude," saith The Lord God.

Take up a lamentation for Pharaoh king of Egypt, and say unto him, "Thou art like a young lion of the nations, and thou art as a whale [dragon] in the seas [Rev. xiii.]: and thou camest forth with thy rivers, and troubledst the waters with thy feet, and fouledst their rivers." Thus saith The Lord God; "I will therefore spread out My net over thee with a company of many people; and they shall bring thee up in My net. Then will I leave thee upon the land, I will cast thee forth upon the open field, and will cause all the fowls of the heaven to remain upon thee, and I will fill the beasts of the whole earth with thee. And I will lay thy flesh upon the mountains, and fill the valleys with thy height. I will also water with thy blood the land wherein thou swimmest, even to the mountains; and the rivers shall be full of thee. And when I shall put thee out [extinguish], I will cover the heaven, and make the stars thereof dark; I will cover the sun with a cloud, and the moon shall not give her light. All the lights of the light in heaven [does this Hebrew phrase signify the sun and the lights borrowed from it,—moon and planets; fixed stars and their planets and moons?] will I make dark over thee, and set darkness upon thy land, saith The Lord God. I will also vex [provoke to anger or grief (Rev. xi. 18)] the hearts of many people, when I shall bring thy destruction among the nations, into the countries which thou hast not known. Yea, I will make many people amazed at thee, and their kings shall be horribly afraid for thee, when I shall brandish My sword before them; and they shall tremble at every moment, every man for his own life, in the Day of thy fall." . .

"Son of man! wail for the multitude of Egypt, and cast them down, even her, and the daughters of the famous nations, unto the

nether parts of the earth, with them that go down into the pit! . . The strong among the mighty shall speak to him out of the midst of hell with them that help him: they are gone down, they lie uncircumcised, slain by the sword. Asshur is there and all her company: his graves are about him: all of them slain, fallen by the sword. Whose graves are set in the sides of the pit, and her company is round about her grave: all of them slain, fallen by the sword, who caused terror [dismaying] in the land of the living. There is Elam and all her multitude . . which caused their terror in the land of the living; yet have they borne their shame with them that go down to the pit. . There is Meshech, Tubal, and all her multitude: . slain by the sword, though they caused their terror in the land of the living. . There is Edom, her kings, and all her princes. . There be the princes of the north, all of them, and all the Zidonians, which are gone down with the slain; with their terror they are ashamed of their might. . Pharaoh shall see them, and shall be comforted over all his multitude, even Pharaoh and all his army slain by the sword, saith The Lord God. For I have caused My terror in the land of the living: and he shall be laid in the midst of the uncircumcised with them that are slain with the sword, even Pharaoh, and all his multitude," saith The Lord God.

RAHAB THE DRAGON.

(Rev. xvii. 3).

Isa. li. 9, 10. Awake! awake! put on strength, O Arm of The Lord! awake! as in the ancient days, in the generations of old. Art Thou not It that hath cut Rahab, and wounded the Dragon? [Ezek. xxix. 3.] Art Thou not It which hath dried the sea, the waters of the great deep; that hath made the depths of the sea a way for the ransomed to pass over?

THE FIERY FLYING SERPENT.

Isa. xiv. 29-32; xxx. 1-3, 6, 7, 15. Rejoice not thou, whole

Palestina! because the rod of him that smote thee is broken: for out of the serpent's root shall come forth a cockatrice [an adder], and his fruit shall be a fiery flying serpent [Rev. xiii. 3; Gen. iii. 1; Rev. xii. 3]. And the firstborn of the poor shall feed, and the needy shall lie down in safety: and I will kill thy root with famine, and he shall slay thy remnant. Howl, O gate! cry, O city! thou, whole Palestina! art dissolved: for there shall come from the north a smoke, and he shall not be alone in his appointed times [assemblies]. What shall one then answer the messengers of the nation? "That The Lord hath founded Zion, and the poor of His people shall betake themselves unto it."

"Woe to the rebellious Children!" saith The Lord, that *take counsel, but not of Me; and that cover with a covering, but not of My Spirit, that they may add sin to sin* [xxviii. 15, 18, 20; viii. 12, 13, 19, 20]: *that walk to go down into Egypt, and have not asked at My mouth; to strengthen themselves in the strength of Pharaoh, and to trust in the shadow of Egypt.* . . . The burden of the beasts of the south: Into the land of trouble and anguish, from whence come the young and old lion, the viper and fiery flying serpent [li. 9; xiv. 29]; they will carry their riches upon the shoulders of young asses, and their treasures upon the bunches of camels, to a people that shall not profit them. For the Egyptians shall help in vain, and to no purpose: therefore have I cried concerning this, "Their strength is to sit still." . For thus saith The Lord God, The Holy One of Israel, "In returning and rest shall ye be saved; in quietness and in confidence shall be your strength:" and ye would not.

THE WILFUL KING.

Dan. xi. 16, 36. But he that cometh against him shall do according to his own will, and none shall stand before him: and he shall stand in the glorious Land [goodly, pleasant, holy, Land of delight, 41, 45; viii. 9], which by his hand shall be consumed.

And the king shall do according to his will; and he shall exalt

himself, and magnify himself above every god, and shall speak marvellous things against The God of gods, and shall prosper (viii. 23-25) till the indignation be accomplished: for that which is determined shall be done.

KING OF TYRE.

Ezek. xxviii. 2-19. Say unto the prince of Tyrus, Thus saith The Lord God, "Because thine heart is lifted up, and thou hast said, 'I am a god, I sit in the seat of God, in the midst of the seas;' yet thou art a man, and not God, though thou set thy heart as the Heart of God [2 Thes. ii. 4: the assumption, of which the Jews falsely accused their Divine Messiah, is yet to be verified in their false "Messiah:" John x. 33; v. 43]. "Behold! thou art wiser than Daniel; there is no secret that they can hide from thee [Dan. viii. 23]: with thy wisdom, and with thine understanding thou hast gotten thee riches, and hast gotten gold and silver into thy treasures: by the greatness of thy wisdom, and by thy traffic hast thou increased thy riches, and thy heart is lifted up because of thy riches" [Dan. xi. 28, 38, 43; Rev. xiii. 17; Hagg. ii. 8; Hab. ii. 5-10]: therefore thus saith The Lord God, "Because thou hast set thy heart as the Heart of God; behold! therefore I will bring strangers upon thee, the terrible of the nations: and they shall draw their swords against the beauty of thy wisdom, and they shall defile thy brightness. . Wilt thou yet say before him that slayeth thee, 'I am God?' but thou shalt be a man and no god, in the hand of him that woundeth thee." . . Take up a lamentation upon the king of Tyrus, and say unto him, Thus saith The Lord God; "Thou sealest up the sum, full of wisdom, and perfect in beauty. Thou hast been in Eden the Garden of God; every precious stone was thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold; the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created. Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy

Mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee. By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned: therefore I will cast thee as profane out of the Mountain of God: and I will destroy thee, O covering cherub! from the midst of the stones of fire. Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground, I will lay thee before kings, that they may behold thee. Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffic; therefore will I bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee. All they that know thee among the people shall be astonished at thee: thou shalt be a terror, and never shalt thou be any more [verse 14, comp. 2 Chr. ii. 3-14; iii. 6-13].

THE PRINCE THAT SHALL COME.

Dan. ix. 26. And after threescore and two weeks shall Messiah be cut off, and shall have nothing (Ezek. xxi. 27): and the people of the Prince that shall come,—the coming one,—shall destroy the city and the Sanctuary; and his end shall be with a flood [in the overflowing, Isa. x. 22; xxviii. 14, 15-18-22], and unto the end of the war desolations are determined [it shall be cut off by desolations].

[John v. 43. I am come in My Father's Name, and ye receive Me not: if another shall come in his own name, him ye will receive. 1 John ii. 18; Matt. xxiv. 24; iv. 8, 9; Rev. xiii. 2.]

THE KING OF FIERCE—INSCRUTABLE—COUNTENANCE.

Dan. viii. 23-25. In the latter time of their kingdom, when the

transgressors are come to the full, a king of fierce countenance [sphinx-like, obdurate: of iron strength, indomitable determination, "fierce." Septt., imperturbable, immovable, unreadable visage], and understanding dark sentences ["penetrating with mysterious craft,"—Wintle. Of exceeding wisdom and subtlety], shall stand up. And his power shall be mighty, but not by his own power ["the dragon gave him his power:" Rev. xiii. 2; John xiv. 30; Matt. iv. 8, 9; Luke iv. 5-7: "These ten kings have one mind, and shall give their power and strength unto the Beast. For God hath put in their hearts to fulfil his will,—the will of the Beast,—and to agree, and give their kingdom unto the Beast, until the words of God shall be fulfilled," Rev. xvii. 13, 17. "The Beast, and the kings of the earth, and their armies, gathered together to make war against Him Who sat on the horse, and against His army." Rev. xix. 19;—11; xiii. 6, 7]: and he shall destroy wonderfully (being Abaddon, Apollyon, destroyer, Rev. ix. 11; xii. 3, 9; xiii. 2), and shall prosper, and practise, and shall destroy the mighty and the holy people. And through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace [prosperity, Rev. xiii. 16, 17] shall destroy many: he shall also stand up against The Prince of princes [11; xi. 36; Isa. xiv. 13, 14; 2 Thes. ii. 4; Rev. xix. 19, 11]; but he shall be broken without hand [ii. 34, 35].

ANOTHER LITTLE HORN,—ANOTHER KING.

Dan. vii. 8, 24. I considered the horns, and, behold! there came up among them another little Horn, before whom there were three of the first horns plucked up by the roots: and, behold! in this Horn were eyes like the eyes of man, and a mouth speaking great things. And the ten horns out of this kingdom are ten kings that shall arise: and another shall rise after them [behind them]; and he shall be diverse from the first, and he shall subdue three kings.

THE EIGHTH, OR LAST, HEAD OF THE "BEAST," OR WORLD-KINGDOM.

Rev. xvii. 8, 11. The Beast that thou sawest was, and is not; and [shall be present, xiii. 3, 4] shall ascend out of the bottomless pit [ix. 1, 11; xi. 7; introducing wickedness of a new and altogether peculiar character], and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the Book of Life from the foundation of the world, when they behold the Beast that was, and is not, and yet is. And the Beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition.

THE BEAST RISING OUT OF THE SEA.

Rev. xiii. 1-4. And I stood upon the sand of the sea, and saw a Wild-beast rise up out of the sea [one elected by the people?], having seven heads and ten horns, and upon his horns ten crowns [xvii. 12, 15-17], and upon his heads the names of blasphemy. And the Beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion [Dan. vii. 7]: and the Dragon [xii. 9] gave him his power, and seat, and great authority [Luke iv. 5-7]. And I saw one of his heads as it were wounded to death [here exists a headless Roman Empire]; and his deadly wound was healed: and all the world wondered after the Beast. And they worshipped the Dragon which gave power unto the Beast: and they worshipped the Beast, saying, "Who is like unto the Beast? who is able to make war with him?"

THE BEAST RISING OUT OF THE BOTTOMLESS PIT.

Rev. xiii. 11-18. And I beheld another beast coming up out of the earth; and he had two horns like a Lamb [Matt. vii. 15; comp. Rev. v. 5], and he spake as a Dragon [xiii. 1, 2]. And he exerciseth all the power of the first Beast before him,—in his presence,—and causeth ["saying," verse 14: here is "a sudden universality of

worship implied, as if promulgated by some edict" Dan. iii. 4] the earth and them who dwell therein

[The temptation leads captive those of earthly, fleshly, carnal mind, xiii. 17, Rom. viii. 5-7 ; as the Antichristian Head has himself first been taken captive, xiii. 2 ; but those who have the Spirit of Christ, and whose citizenship is in heaven, not on earth, Rom. viii. 9-11 ; Phil. iii. 20 ; Heb. xiii. 14, xi. 16 ; follow their Lord in resisting the Evil one, Matt. iv. 8-10.)

to worship the first Beast, whose deadly wound was healed. . . . And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: and that no man might buy or sell, save he that had the mark, or the name of the Beast, or the number of his name.

(Will the "image and superscription" of the current coin be blasphemous?

Rev. ix. 1-3, 11. And the Fifth Angel sounded—his trumpet,—

(Literal fulfilment, about the beginning of the 1260 days, i. e. about the midst of the seven years of Antichrist's covenant with the Jews ;)—

and I saw a Star fall from heaven unto the earth [Isa. xiv. 12 ; Rev. xii. 7-9, 12 ; xiii. 1, 2, 4-8]: and to him was given the key of the bottomless pit.

(Of the orifice of the abyss, Luke viii. 31 : comp. Jude 6 ; Eph. vi. 12, "there appear to be other kinds of evil spirits that remain more at home in the citadel of the kingdom of Darkness – 'principalities, and powers ;' this third class, 'rulers of the darkness of this world,' is different, inasmuch as they go abroad and take possession as it were of the provinces of the world."—Bengel.)

And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit. And there came out of the smoke locusts upon the earth : and unto them was given power, as the scorpions of the earth have power.

(Supernatural locusts, which hurt no green thing, but sting the men who have not the seal of God in their foreheads. In the year-day, or mystical fulfilment, the Mohammedan Woe.)

And they had a king over them, the Angel of the bottomless pit,

whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon,—a Destroyer.

(The False Prophet is to be leagued with Antichrist, when that "king over 10 kings" has received the power and seat and authority of the "Dragon;" and thus is completed the "Trinity of Evil" (as this combination of the three persons has been designated by the Author of "Earth's Eventide"):—the "Dragon" or Satan, the Antichrist, and the False Prophet; who makes the worship of Antichrist the substitute for the former Apostasy of the 1260 *years*, which has dishonoured Christ by inventing many mediators. The new form of superstition, for the exhibition of which the Deceiver is even now preparing men's minds, may not lose all the features of popery; but appears likely to resemble, still more, the Mohammedan dishonouring of Christ by altogether supplanting Him.)

THE IDOL-SHEPHERD.

Zech. xi. 15-17 (x.-xiii.).

[x. 2. For the idols have spoken vanity, and the diviners have seen a lie, and have told false dreams: they comfort in vain: therefore they went their way as a flock,—they were troubled (answered ?) because there was no shepherd. Ezek. xxxiv. 5, 6, 11. "And they were scattered without a shepherd: and they became meat to all the beasts of the field, when they were scattered. My sheep wandered through all the mountains, and upon every high hill: yea, My flock was scattered upon all the face of the earth, and none did search or seek after them." Then The Lord God promised, "Behold! I, even I, will both search My sheep, and seek them out." The Good Shepherd came: and "when He saw the multitudes, He was moved with compassion on them, because they fainted (were tired and lay down), and were scattered abroad, as sheep having no shepherd." John x.; Matt. ix. 36. But His own people received Him not, John i. 11, v. 43: blinded and hardened, through being lovers of their own selves (John xii. 43, v. 44; 2 Tim. iii. 2) instead of lovers of God with all their heart and mind, and soul, and strength, they rejected their Messiah,—both as Shepherd and as King, John x. 20, 31, 39, xix. 15: and under the "strong delusion" sent by God in Judgment, have yet to receive the one coming in his own name, and to believe the Lie, John v. 43; 2 Thes. ii. 11.]

And The Lord said unto me, "Take unto thee yet the instruments of a foolish shepherd. For, lo! I will raise up a shepherd in the

Land, who shall not visit those that be cut off [hidden], neither shall seek the young one, nor heal that that is broken, nor feed [bear] that that standeth still: but he shall eat the flesh of the fat, and tear their claws in pieces. Woe to the idol-shepherd that leaveth the flock! the sword shall be upon his arm, and upon his right eye: his arm shall be clean dried up, and his right eye shall be utterly darkened.

IMAGE—ABOMINATION—IDOL.

[Hab. ii. 18-20. What profiteth the graven image that the maker thereof hath graven it? the molten image, and a teacher of lies, that the maker of his work [fashioner of his fashion] trusteth therein, to make dumb idols? Woe unto him that saith to the wood, "Awake!" to the dumb stone "Arise! it shall teach." [Rev. xiii. 15.] Behold! it is laid over with gold and silver, and there is no breath at all in the midst of it.

[That an idol should *apparently* speak has been a common trick of pagan priests; its *actual* breathing and speaking is reserved to be one of the miracles,—real miracles, and imitations of those performed by the Two Witnesses for God,—of the last False prophet. Rev. xiii. 13-15; Zech. x. 2; Rev. ix. 20, neither see, nor hear, nor walk,—no mention of speech and breath. Matt. xxiv. 24; 2 Thes. ii. 9; Ex. vii. 11, 12; 2 Tim. iii. 8; Rev. xi. 5, 6; Dan. vii. 8.]

But The Lord is in His holy Temple: be silent all the earth before Him!

Dan. ix. 27. And he shall confirm a covenant with many for one Week,—7 years: and in the midst of the Week he shall cause the sacrifice and the oblation to cease, and upon the battlements shall be the idols of the Desolator.

[Septt. "in the Temple shall be the Abomination of desolation,"—abominable idols, Matt. xxiv. 15; Mark xiii. 14; 2 Chr. xv. 8; 1 Kings xi. 5-7; 2 Kings xxiii. 13, 10. "The Abomination that astonisheth," Dan. xi. 31, xii. 11; Rev. xiii. 15, 3.]

DESOLATOR.

Dan. ix. 27. Even until the consummation, and that determined shall be poured upon the Desolator.

DESTROYER OF THE GENTILES.

Jer. iv. 7. The lion [λεος] is come up from his thicket [νεπος], and the Destroyer [Apollyon, Rev. ix. 11] of the Gentiles is on his way; he is gone forth from his place to make thy Land desolate; and thy cities shall be laid waste, without an inhabitant.

A MIGHTY AND STRONG ONE.

Isa. xxviii. 2. Behold! The Lord hath a mighty and strong one, who as a tempest of hail and a destroying storm, as a flood of mighty waters overflowing, shall cast down to the earth with the hand.

HAMMER OF THE WHOLE EARTH.
(BABYLON.)

Jer. l. 22,—li.-20. A sound of battle is in the Land, and of great destruction. How is the Hammer of the whole earth cut asunder and broken! how is Babylon become a desolation among the nations! I have laid a snare for thee, and thou art also taken, O Babylon! and thou wast not aware: thou art found, and also caught, because thou hast striven against The Lord. . The voice of them that flee and escape out of the land of Babylon, to declare in Zion the Vengeance of The Lord our God, the Vengeance of His Temple. . Recompense her according to her work; according to all that she hath done, do unto her [Rev. xvi. 6; xviii. 6-8]: for she hath been proud against The Lord, against The Holy One of Israel. . "Behold! I am against thee, O thou most proud!" saith The Lord God of Hosts: "for thy day is come, the time that I will visit

Land, who shall not visit those that be cut off [hidden], neither shall seek the young one, nor heal that that is broken, nor feed [bear] that that standeth still: but he shall eat the flesh of the fat, and tear their claws in pieces. Woe to the idol-shepherd that leaveth the flock! the sword shall be upon his arm, and upon his right eye: his arm shall be clean dried up, and his right eye shall be utterly darkened.

IMAGE—ABOMINATION—IDOL.

[Hab. ii. 18-20. What profiteth the graven image that the maker thereof hath graven it? the molten image, and a teacher of lies, that the maker of his work [fashioner of his fashion] trusteth therein, to make dumb idols? Woe unto him that saith to the wood, "Awake!" to the dumb stone "Arise! it shall teach." [Rev. xiii. 15.] Behold! it is laid over with gold and silver, and there is no breath at all in the midst of it.

[That an idol should *apparently* speak has been a common trick of pagan priests; its *actual* breathing and speaking is reserved to be one of the miracles,—real miracles, and imitations of those performed by the Two Witnesses for God,—of the last False prophet. Rev. xiii. 13-15; Zech. x. 2; Rev. ix. 20, neither see, nor hear, nor walk,—no mention of speech and breath. Matt. xxiv. 24; 2 Thes. ii. 9; Ex. vii. 11, 12; 2 Tim. iii. 8; Rev. xi. 5, 6; Dan. vii. 8.]

But The Lord is in His holy Temple: be silent all the earth before Him!

Dan. ix. 27. And he shall confirm a covenant with many for one Week,—7 years: and in the midst of the Week he shall cause the sacrifice and the oblation to cease, and upon the battlements shall be the idols of the Desolator.

[Septt. "in the Temple shall be the Abomination of desolation,"—abominable idols, Matt. xxiv. 15; Mark xiii. 14; 2 Chr. xv. 8; 1 Kings xi. 5-7; 2 Kings xxiii. 13, 10. "The Abomination that astonisheth," Dan. xi. 31, xii. 11; Rev. xiii. 15, 3.]

DESOLATOR.

Dan. ix. 27. Even until the consummation, and that determined shall be poured upon the Desolator.

DESTROYER OF THE GENTILES.

Jer. iv. 7. The lion [λεος] is come up from his thicket [νεκρος], and the Destroyer [Apollyon, Rev. ix. 11] of the Gentiles is on his way; he is gone forth from his place to make thy Land desolate; and thy cities shall be laid waste, without an inhabitant.

A MIGHTY AND STRONG ONE.

Isa. xxviii. 2. Behold! The Lord hath a mighty and strong one, who as a tempest of hail and a destroying storm, as a flood of mighty waters overflowing, shall cast down to the earth with the hand.

HAMMER OF THE WHOLE EARTH.
(BABYLON.)

Jer. l. 22,—li.-20. A sound of battle is in the Land, and of great destruction. How is the Hammer of the whole earth cut asunder and broken! how is Babylon become a desolation among the nations! I have laid a snare for thee, and thou art also taken, O Babylon! and thou wast not aware: thou art found, and also caught, because thou hast striven against The Lord. . The voice of them that flee and escape out of the land of Babylon, to declare in Zion the Vengeance of The Lord our God, the Vengeance of His Temple. . Recompense her according to her work; according to all that she hath done, do unto her [Rev. xvi. 6; xviii. 6-8]: for she hath been proud against The Lord, against The Holy One of Israel. . "Behold! I am against thee, O thou most proud!" saith The Lord God of Hosts: "for thy day is come, the time that I will visit

Land, who shall not visit those that be cut off [hidden], neither shall seek the young one, nor heal that that is broken, nor feed [bear] that that standeth still: but he shall eat the flesh of the fat, and tear their claws in pieces. Woe to the idol-shepherd that leaveth the flock! the sword shall be upon his arm, and upon his right eye: his arm shall be clean dried up, and his right eye shall be utterly darkened.

IMAGE—ABOMINATION—IDOL.

[Hab. ii. 18-20. What profiteth the graven image that the maker thereof hath graven it? the molten image, and a teacher of lies, that the maker of his work [fashioner of his fashion] trusteth therein, to make dumb idols? Woe unto him that saith to the wood, "Awake!" to the dumb stone "Arise! it shall teach." [Rev. xiii. 15.] Behold! it is laid over with gold and silver, and there is no breath at all in the midst of it.

[That an idol should *apparently* speak has been a common trick of pagan priests; its *actual* breathing and speaking is reserved to be one of the miracles,—real miracles, and imitations of those performed by the Two Witnesses for God,—of the last False prophet. Rev. xiii. 13-15; Zech. x. 2; Rev. ix. 20, neither see, nor hear, nor walk,—no mention of speech and breath. Matt. xxiv. 24; 2 Thes. ii. 9; Ex. vii. 11, 12; 2 Tim. iii. 8; Rev. xi. 5, 6; Dan. vii. 8.]

But The Lord is in His holy Temple: be silent all the earth before Him!

Dan. ix. 27. And he shall confirm a covenant with many for one Week,—7 years: and in the midst of the Week he shall cause the sacrifice and the oblation to cease, and upon the battlements shall be the idols of the Desolator.

[Septt. "in the Temple shall be the Abomination of desolation,"—abominable idols, Matt. xxiv. 15; Mark xiii. 14; 2 Chr. xv. 8; 1 Kings xi. 5-7; 2 Kings xxiii. 13, 10. "The Abomination that astonisheth," Dan. xi. 31, xii. 11; Rev. xiii. 15, 3.]

DESOLATOR.

Dan. ix. 27. Even until the consummation, and that determined shall be poured upon the Desolator.

DESTROYER OF THE GENTILES.

Jer. iv. 7. The lion [λεος] is come up from his thicket [νεπος], and the Destroyer [Apollyon, Rev. ix. 11] of the Gentiles is on his way; he is gone forth from his place to make thy Land desolate; and thy cities shall be laid waste, without an inhabitant.

A MIGHTY AND STRONG ONE.

Isa. xxviii. 2. Behold! The Lord hath a mighty and strong one, who as a tempest of hail and a destroying storm, as a flood of mighty waters overflowing, shall cast down to the earth with the hand.

HAMMER OF THE WHOLE EARTH.
(BABYLON.)

Jer. l. 22,—li.-20. A sound of battle is in the Land, and of great destruction. How is the Hammer of the whole earth cut asunder and broken! how is Babylon become a desolation among the nations! I have laid a snare for thee, and thou art also taken, O Babylon! and thou wast not aware: thou art found, and also caught, because thou hast striven against The Lord. . The voice of them that flee and escape out of the land of Babylon, to declare in Zion the Vengeance of The Lord our God, the Vengeance of His Temple. . Recompense her according to her work; according to all that she hath done, do unto her [Rev. xvi. 6; xviii. 6-8]: for she hath been proud against The Lord, against The Holy One of Israel. . "Behold! I am against thee, O thou most proud!" saith The Lord God of Hosts: "for thy day is come, the time that I will visit

thee. And the proud shall stumble and fall, and none shall raise him up; and I will kindle a fire in his cities, and it shall devour all round about him." Thus saith The Lord of Hosts; "The Children of Israel and the Children of Judah were oppressed together: and all that took them captives held them fast; they refused to let them go. Their Redeemer is Strong; the Lord of Hosts is His Name; He shall thoroughly plead their cause, that he may give rest to the Land, and disquiet the inhabitants of Babylon." A sword is upon the inhabitants of Babylon, upon her princes,—her wise men,—her mighty men,—their horses,—their chariots,—upon the mingled people that are in the midst of her;—a sword is upon her treasures; and they shall be robbed. A drought is upon her waters; and they shall be dried up [Rev. xi. 6, shows that it may be again literally, though not by a besieger's military tactics]: for it is *the land of graven images*, and they are mad upon their idols. . . Behold! he,—the king of Babylon,—shall come up like a lion [iv. 7] from the swelling of Jordan unto the Habitation of The Strong: but I will make them suddenly run away from her: and who is a chosen man that I may appoint over her? for who is like Me? and who will appoint Me the time [to plead:—margin, and Ezek. xxxviii. 22]? and who is that shepherd that will stand before Me?" Therefore, hear ye the counsel of The Lord! that He hath taken against Babylon; . "Surely the least of the flock shall draw them out: surely He shall make their habitation desolate with them [Rev. xviii. 21]. At the noise of the taking of Babylon the earth is moved, and the cry is heard among the nations."

Thus saith The Lord, "Behold! I will raise up against Babylon, and against them that dwell in the midst [heart] of them that rise up against Me, a destroying wind." . . "For Israel hath not been forsaken, nor Judah, by his God, by The Lord of Hosts; though their Land was filled with sin against The Holy One of Israel. Flee out of the midst of Babylon, and deliver every man his soul! be not cut off in her iniquity! for this is the Time of The Lord's vengeance; He will render unto her a recompence [Rev. *xviii. 4, 5*]. Babylon hath been a golden cup in The Lord's Hand,

that made all the earth drunken: the nations have drunken of her wine; therefore the nations are mad. Babylon is suddenly fallen and destroyed: . We would have healed Babylon, but she is not healed: forsake her, and let us go every one into his own country! for her Judgment reacheth unto the heaven, and is lifted up even to the skies [Rev. xix. 3]. The Lord hath brought forth our Righteousness: come, and let us declare in Zion the work of The Lord our God. . . Every man is more brutish than to know; every founder is confounded by the graven image: for his molten image is falsehood, and there is no breath in them. . The Portion of Jacob is not like them; for He is the Former of all things: and Israel is the rod of His Inheritance: The Lord of Hosts is His Name."

DESTROYING MOUNTAIN.
(BABYLON.)

Jer. li. 25-64. "Behold! I am against thee, O destroying mountain!" saith The Lord, "which destroyest all the earth: and I will stretch out My Hand upon thee, and roll thee down from the rocks, and will make thee a burnt mountain. And they shall not take of thee a stone for a corner, nor a stone for foundations; but thou shalt be desolate for ever," saith The Lord. . "And the land shall tremble and sorrow: for every purpose of The Lord shall be performed against Babylon, to make the land of Babylon a desolation without an inhabitant." . For thus saith The Lord of Hosts, The God of Israel, "The daughter of Babylon is like a threshing-floor, in the time that He thresheth her: yet a little while, and the time of her harvest shall come." "Nebuchadnezzar the king of Babylon hath devoured me" [shall Jerusalem say], "he hath crushed me, he hath made me an empty vessel, he hath swallowed me up like a dragon." . Therefore thus saith The Lord, "Behold! I will plead thy cause, and take vengeance for thee; and I will dry up her sea, and make her springs dry. [Isa. xxxiv. 9, 10. And the streams thereof shall be turned into pitch, and the dust thereof into

brimstone, and the land thereof shall become burning pitch. It shall not be quenched night nor day; the smoke thereof shall go up for ever: from generation to generation it shall lie waste; none shall pass through it for ever and ever."

(Rev. xix. 3, 20. In one hour an earthquake could make this lake of fire an existing fact from Rome to Naples, the last seat of the World-Power.)

"And I will punish Bel (Isa. xlvi. 1, 2) in Babylon, and I will bring forth out of his mouth that which he hath swallowed up; and the nations shall not flow together any more unto him: yea, the wall of Babylon shall fall. My people! go ye out of the midst of her, and deliver ye every man his soul from the fierce anger of The Lord! And let not your heart faint for the rumour that shall be heard in the land! a rumour shall both come one year, and after that in another year shall come a rumour, and violence in the land, ruler against ruler. Therefore, behold! the days come that I will do Judgment upon the graven images of Babylon: and her whole land shall be confounded, and all her slain shall fall in the midst of her. Then the heaven and the earth, and all that is therein, shall sing for Babylon. [Rev. xviii., xix.; Matt. xxiv.; Mark xiii.; Luke xxi.]. Both Babylon is to fall, O ye slain of Israel! and with Babylon shall fall the slain of all the country. Ye that have escaped the sword, go away, stand not still; remember The Lord afar off, and let Jerusalem come into your mind! . . Though Babylon should mount up to heaven, and though she should fortify the height of her strength, yet from Me shall spoilers come unto her," saith The Lord. "A sound of a cry cometh from Babylon, . . because The Lord hath spoiled Babylon, and destroyed out of her the great voice [Gen. xi. 1-9]; when her waves do roar like great waters, a noise of their voice is uttered: . for The Lord God of recompences shall surely requite. . Her princes, captains, rulers, her wise and mighty men, shall sleep a perpetual sleep, and not wake," saith The King Whose Name is The Lord of Hosts. "The walls of broad Babylon shall be utterly broken [made naked], and her high gates shall be burned with fire; and the people shall labour in vain in the fire, and they shall be weary." . Then shalt thou say,

"O Lord! Thou hast spoken against this place, to cut it off, that none shall remain in it, neither man nor beast, but that it shall be desolate [desolations] for ever." And it shall be, when thou hast made an end of reading this book, that thou shalt bind a stone to it, and cast it into the midst of the Euphrates [Rev. ix. 13, 14; xvi. 12]. And thou shalt say, "Thus shall Babylon sink [Rev. xviii. 21], and shall not rise from the evil that I will bring upon her: and they shall be weary."

Thus far are the words of Jeremiah.

ENEMY AND AVENGER.

Ps. viii. 2. Out of the mouth of babes and sucklings hast Thou ordained [founded] strength because of Thine enemies, that Thou mightest still the enemy and the avenger.

Ps. xliv. 15, 16. My confusion is continually before me, and the shame of my face hath covered me, for the voice of him that reproacheth and blasphemeth; by reason of the enemy and avenger [Rev. xii. 10, 11].

GOG.

Ezek. xxxviii.; xxxix.

[This prophecy resembles that of Matt. xxiv. which could not be apportioned to its two widely separated fulfilments,—the first partial, the second to be entire,—until after the destruction of Jerusalem by the Roman people, about 40 years after The Crucifixion of The True and Divine Messiah. This prophecy concerning Gog, in some parts corresponds with the actings and destruction of the Antichrist (Dan. xi.; Isa. xiv.; 2 Thes. ii. 8); in others it refers to the last assault, and the Leader of that last assault, upon the Camp of the Saints and the beloved City, the New Earthly Jerusalem (Rev. xx. 7-9).]

The word of The Lord came unto me, saying, "Son of Man! set thy face against Gog, [of?] the land of Magog,

(xxxix. 1. Gen. x. 2, supposed father of the Scythians and Tartars. The

Muscovites possess the territories of the ancient Scythians, and retain traces of the names Gog and Magog.)

the chief prince ["prince of Rhos or Rosh"], of Meshech and Tubal,

[Mesoch and Thobel ; *ou* and *sk* are terminations peculiar to the Sclavonic languages.—Russia, Moscow, Tobolsk, are the three great divisions of the Russian Empire." Rev. R. H. Herschell's "Gentile Dispensation :" Rev. I. G. Gregory's "Earth's Eventide."]

and prophesy against him, and say, Thus saith The Lord God; 'Behold! I am against thee, O Gog, the Prince of Rhos, of Mesoch and Thobel! and I will turn thee back, and put hooks into thy jaws, and I will bring thee forth, and all thine army, horses and horsemen, all of them clothed with all sorts of armour, even a great company with bucklers and shields, all of them handling swords: Persia, Ethiopia, and Libya [Dan. xi. 43] with them; all of them with shield and helmet: Gomer, and all his bands; the house of Togarmah of the north quarters, and all his bands [Gen. x. 2, 3]: and many people with thee. Be thou prepared, and prepare for thyself, thou, and all thy company that are assembled unto thee, and be thou a guard unto them!'

"After many days thou shalt be visited [Isa. xxiv. 21, 22]: in the latter years thou shalt come into the Land that is brought back from the sword, and is gathered out of many people, against the mountains of Israel, which have been always waste: but it is brought forth out of the nations, and they shall dwell safely all of them. Thou shalt ascend and come like a storm, thou shalt be like a cloud to cover the Land, thou, and all thy bands, and many people with thee." Thus saith The Lord God; "It shall also come to pass, that at the same time shall things come into thy mind, and thou shalt think an evil thought [conceive a mischievous purpose]: and thou shalt say, 'I will go up to the Land of unwalled villages; I will go to them that are at rest, that dwell safely [confidently], all of them dwelling without walls, and having neither bars nor gates, to take a spoil, and to take a prey; to turn thine hand upon the desolate places that are now inhabited, and upon the people that are gathered out of the nations, which have gotten cattle and goods, that dwell in the midst of

the Land.' Sheba, and Dedan, and the merchants of Tarshish, with all the young lions thereof, shall say unto thee, 'Art thou come to take a spoil? hast thou gathered thy company to take a prey? to carry away silver and gold, to take away cattle and goods, to take a great spoil?' Therefore, son of man! prophesy, and say unto Gog, 'Thus saith The Lord God; In that Day when My people of Israel dwelleth safely, shalt thou not know it? And thou shalt come from thy place out of the north parts, thou, and many people with thee, all of them riding upon horses, a great company, and a mighty army. And thou shalt come up against My people of Israel, as a cloud to cover the Land; it shall be in the latter days, and I will bring thee against My Land, that the heathen may know Me, when I shall be sanctified in thee, O Gog! before their eyes.'

"Thus saith The Lord God; 'Art thou he of whom I have spoken in old time by My servants the Prophets of Israel, who prophesied in those days many years that I would bring thee against them?' And it shall come to pass at the same time when Gog shall come against the Land of Israel, saith The Lord God, that My fury shall come up in My Face. For in My jealousy and in the fire of My wrath have I spoken, Surely in that Day there shall be a great shaking in the land of Israel [Hagg. ii. 6, 7; Zech. xiv. 4, 5, 10; Rev. xvi. 18]; so that the fishes of the sea, and the fowls of the heaven, and the beasts of the field, and all creeping things that creep upon the earth, and all the men that are upon the face of the earth, shall shake *at My Presence*, and the mountains shall be thrown down, and the steep places shall fall, and every wall shall fall to the ground. And I will call for a sword against him throughout all My mountains, saith The Lord God; every man's sword shall be against his brother. And I will plead against him with pestilence and with blood [Zech. xiv. 12-15]; and I will rain upon him and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire, and brimstone [Rev. xvi. 18, 21 (xx. 9); Ezek. xiii. 11]. Thus will I magnify Myself, and sanctify Myself; and I will be known in the eyes of many nations, and they shall know that I am The Lord."

Ezek. xxxix. Therefore, thou son of man! prophesy against Gog, and say, "Thus saith The Lord God; 'Behold! I am against thee, O Gog, Prince of Rosh [Hebrew] Rhos [Greek], of Mesoch and Thobel (xxxviii. 2, 3). And I will turn thee back, and strike thee with six plagues (or draw thee back with a hook of six teeth xxxviii. 4; Rev. xvi. 1-16), and will cause thee to come up from the sides of the north (Ps. xlviii. 2), and will bring thee upon the mountains of Israel: and I will smite thy bow out of thy left hand, and will cause thine arrows to fall out of thy right hand. Thou shalt fall upon the mountains of Israel, thou, and all thy bands, and the people that is with thee [Joel iii. 1, 2, 9-11, 14]: I will give thee unto the ravenous birds of every sort [wing], and to the beast of the field to be devoured. Thou shalt fall upon the open field: for I have spoken it,' saith The Lord God. 'And I will send a fire on Magog [comp. Jer. xvii. 27], and among them that dwell carelessly [confidently] in the isles: and they shall know that I am the Lord. So will I make My Holy Name known in the midst of My people Israel; and I will not let them pollute My Holy Name any more: and the heathen shall know that I am The Lord, The Holy One in Israel.' 'Behold! it is come, and it is done,' saith The Lord God; 'this is the Day whereof I have spoken. And they that dwell in the cities of Israel shall go forth, and shall set on fire and burn the weapons, both the shields and the bucklers, the bows and the arrows, and the javelins, and the spears, and they shall burn them with fire seven years (make fire of them): so that they shall take no wood out of the field, neither cut down any out of the forests; for they shall burn the weapons with fire: and they shall spoil those that spoiled them, and rob those that robbed them,' saith The Lord God.

"And it shall come to pass in that Day, that I will give unto Gog a place there of graves in Israel, the valley of the passengers on the east of the sea: and it shall stop the noses of the passengers [Joel ii. 20]: and there shall they bury Gog and all his multitude:

[The reference here cannot be to Antichrist, since *he* has no grave, Rev. xix. 20, 21; Isa. xiv. 19-21, *his* people, only, are slain.]

and they shall call it 'The Valley of Hamon-gog,'—'the multitude of Gog.' And seven months shall the house of Israel be burying them, that they may cleanse the Land. Yea, all the people of the Land shall bury them; and it shall be to them a renown the Day that I shall be glorified," saith The Lord God. "And they shall sever out men of continual employment, passing through the Land to bury with the passengers those that remain upon the face of the earth, to cleanse it: after the end of seven months shall they search. And the passengers that pass through the Land, when any seeth a man's bone, then shall he set up a sign by it, till the buriers have buried it in the valley of Hamon-gog. And also the name of the city shall be Hamonah. Thus shall they cleanse the Land. And thou, son of man!" thus saith the Lord God; "Speak unto every feathered fowl [fowl of every wing], and to every beast of the field, 'Assemble yourselves, and come! gather yourselves on every side to My sacrifice [slaughter] that I do sacrifice for you, even a great sacrifice upon the mountains of Israel, that ye may eat flesh and drink blood. Ye shall eat the flesh of the mighty, and drink the blood of the princes of the earth, of rams, of lambs, and of great goats, of bullocks, all of them fatlings of Bashan. And ye shall eat fat till ye be full, and drink blood till ye be drunken, of My sacrifice which I have sacrificed for you. Thus ye shall be filled at My table, with horses and chariots [chariot-horses?], with mighty men, and with all men of war,'" saith The Lord God. "And I will set My glory among the heathen, and all the heathen shall see My Judgment that I have executed, and My Hand that I have laid upon them. So the House of Israel shall know that I am The Lord their God from that Day and forward. And the heathen shall know that the House of Israel went into captivity for their iniquity: because they trespassed against Me, therefore hid I My Face from them, and gave them into the hand of their enemies: so fell they all by the sword. According to their uncleanness and according to their transgressions have I done unto them, and hid My Face from them. Therefore," thus saith The Lord God; "Now will I bring again the captivity of Jacob, and have mercy upon the whole House of Israel, and will be jealous for

My Holy Name; after that they have borne their shame, and all their trespasses whereby they have trespassed against Me, when they dwelt safely in their Land, and none made them afraid. When I have brought them again from the people, and gathered them out of their enemies' lands, and am sanctified in them in the sight of many nations; then shall they know that I am The Lord their God by My causing them to be led into captivity among the heathen: but I have gathered them unto their own Land, and have left none of them any more there. Neither will I hide My Face any more from them: for I have poured out My Spirit upon the House of Israel," saith The Lord God. [Joel ii. 28, 29.]

(Gog is the last adversary of the people of Jehovah, and is only foreshadowed in Antichrist, but performs his part fully after this now existing Time of the Gentiles, and after the Millennial Reign which follows immediately upon the close of the Antichrist's 3½ years. When The Messiah,—having taken to Himself His Christian Church, which has followed Him through suffering as "The Lamb of God," during the times of His being hidden behind the Veil of the Heavens,—has Appeared with the ten thousands of His Saints for the destruction of the Antichrist at the Battle of Armageddon, we learn from the remaining portion of the Apocalypse, and other Scriptures, that His Reign begins on Mount Zion in the person of David the king, he being one of those who had part in the First Resurrection; and that under the government of the Jews, as the first nation of the world, the whole earth is brought into subjection to The Lord Jesus Christ, its Lawful King. And, during that "thousand years" The Lord Jesus reigns with His Church in the New Jerusalem, which has descended into the air, a visible although distant object to the inhabitants of the earth (Rom. viii. 19). At this period "the knowledge of The Lord covers the earth as the waters cover the depths of the sea," and a thousand years of prosperity and peace, under the unobstructed Rule of The Righteous One, obliterates the ruin effected by the Usurper Antichrist; who is, at the close of the last Battle of Armageddon, cast, with the False prophet his minister, into the burning lake,—opened probably by The Earthquake when the Seventh Trumpet is sounded, and remaining as a warning to the surviving nations that they should faithfully obey the Law of The Lord and worship Himself only. During this thousand years,—Satan the Tempter, Deceiver, and Destroyer, being now bound and imprisoned in the bottomless pit (Rev. xx. 1-3) for that period,—the Church of the First Resurrection, and the ministering Angels also, descending and ascending according to the Vision.

of Jacob and the application of it in the words of The Lord Jesus (Gen. xxviii. 10-22 ; John i. 51), confirm the faithful, teach and lead the ignorant, and judge summarily the disobedient ; rendering, by their frequent presence, the faith of believers a much more easy attainment than in this present Veiled Age, in which Christians love and believe in Him Whom they have *not* seen, and rejoice, with joy unspeakable and full of glory, in The ascended Saviour. (1 Pet. i. 8 ; John xx. 29.)

But, at the end of this thousand years, Satan must be loosed for a little season. The prosperous peoples of the world, at ease in their many inventions and luxurious life, become a prey to his seductions ; and, rebelling against the Law of The Lord established and enforced at Jerusalem under the Jewish King,—The Messiah's Viceroy,—they troop to the standard of Gog, the Lofty one, from the four quarters of the earth, and encompass the Camp of the Saints and the beloved City: but Fire, coming down from God out of heaven devours them speedily [Deut. iv. 24, ix .3; Heb. xii. 29]. Then is the Devil who deceived them cast into the Lake of fire and brimstone where the Beast and the False prophet are.

Now follows the Judgment of the saints of the Millennial period (the first-born having been already judged at the Coming of Christ " into the air," and under the Great Tribulation), and the Judgment of the *dead* of all the Ages since the world was peopled ; of all who had not been raised from the dead at the beginning of The Lord's Descent out of the heavens *towards* the earth; nor yet raised with the martyrs slain by Antichrist, and received in their glorified bodies immediately before that Opening of the Heavens which discloses to the eyes of His enemies, and of the whole world, The True King of kings and Word of God descending with His heavenly hosts,—after His pause in the Pavilion of the Clouds [Ps. xxxi. 20, lxi. 4 ; Heb. viii. 5 ; Ex. xxvi. 30 ; Rev. xv. 5, 8, xix. 11]—to the overthrow of the Impostor.

These last, the " *dead*," are now judged out of the opened books according to their works; their names not being found in the Book of The slain Lamb, —the Book of Life,—written from the foundation of the world. Those who have not shown mercy go away to everlasting punishment :—but the righteous into life eternal, these " righteous " being the merciful, though not knowing unto Whom their deeds of mercy were done. (Matt. xxv. 31-37-46.) And a new heaven and a new earth become the abode of the blessed, and there shall be no more sin, nor misery, nor death, and The Lord in His own Person reigns in the descended City, the *Heavenly* Jerusalem, over the wide new Earth for ever, even for ever ! for The Tabernacle of God is with men (Rev. xxi. 3, 22, 23), and His saints possess the Earth,—their inheritance (Matt. v. 5 ; Rev. v. 10).]

THE MAN OF SIN.

2 Thes. ii. 3-12. Let no man deceive you by any means: for That Day shall not come, except there come a falling away first [2 Tim. iii. 1-5; Jude 18; 1 Tim. iv. 1; Heb. iii. 12; Num. xiv. 28-31; Deut. xxxi. 20, 21, 27], and that Man of Sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the Temple of God, showing himself that he is God.

[John x. 33: the false accusation of "blasphemy" made by the Jews against The True Christ, is here visited upon them in the object of their own choice; for The Man of Sin is not fully developed in the Papacy, but only in the Personal Antichrist.]

. . . And then shall that Wicked

[Iniquitous, or Impious; the Lawless-one, as opposed to The Law (which is holy, just, and good), is profane, unjust, evil.]

be revealed, whom The Lord shall consume with the Spirit of His Mouth, and shall destroy with The Brightness of His Coming: even him, whose coming is after the working of Satan, with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the Truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a Lie [John v. 43; x. 33]: that they all might be damned [condemned] who believed not the Truth, but had pleasure in unrighteousness (Isa. viii. 6-8).

ANTI-CHRIST.

1 John ii. 18, 22. Little Children! it is the Last Time: and as ye have heard that *the* Antichrist shall come, even now are there many antichrists [Matt. xxiv. 24; 2 Pet. ii. 1, 2; false "christs," false prophets, false teachers]; whereby we know that it is the Last Time.

Who is a Liar but he who denieth that Jesus is The Christ? he is

Antichrist, that denieth The Father and The Son. [iv. 3. That Jesus is The Christ come in the flesh.]

Rev. xix. 20. And the Beast [xiii. 1-10, 18] was taken, and with him the False prophet that wrought miracles before him, with which he deceived them that had received the mark of the Beast, and them that worshipped his image [xiii. 11-17]. These both were cast alive into a Lake of fire burning with brimstone.

THE CONSUMMATION.

THE LORD DESTROYS THEM WHO CORRUPT THE EARTH,
(Rev. xi. 18,)

AND THE TIME COMES THAT THE SAINTS POSSESS THE KINGDOM.
(Dan. vii. 22.)

[Dan. ix. 27. Even until the consummation, and that determined shall be poured upon the Desolator.

Dan viii. 14. Unto 2,300 days,—7 months less than 7 years, the period for which the Jews make a covenant with the False "Messiah;"—then shall the Sanctuary be cleansed.]

Mal. iii. 1-3, iv. 4-6. Behold! I will send My messenger, and he shall prepare the way before Me [Matt. xvii. 11-13; Rev. xi. 3, 6, xix. 11-13]: and The Lord, Whom ye seek, shall suddenly come to His Temple [First Coming, John ii. 13-17: Second Coming, to inhabit His living Temple,—the saints,—Eph. ii. 22; 1 Cor. iii. 17; Jude 14; 1 Thes. iv. 14-17], even The Messenger of the Covenant, Whom ye delight in: behold! He shall come: saith the Lord of Hosts.

But who may abide the Day of His Coming? and who shall stand when he Appeareth? for He is like a refiner's fire, and like fuller's soap: and He shall sit as a refiner and purifier of silver [Ezek. xxii. 19-22]; and He shall purify the sons of Levi, and purge them as

gold and silver, that they may offer unto The Lord an offering in righteousness.

Remember ye The Law of Moses, My servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments! [John v. 45-47; Luke ix. 31; Rev. xi. 6.] Behold! I will send you Elijah the Prophet before the Coming of the great and dreadful Day of The Lord: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.

"Through deceit they refuse to know Me," saith The Lord. "Therefore, behold! I will melt them and try them" (Ezek. xxii. 20). Jer. ix. 6, 7.

"Therefore have I poured out Mine indignation upon them (Isa. x. 5); I have consumed them with the fire of My wrath: their own way have I recompensed upon their heads, saith the Lord God." Ezek. xxii. 31.

And "When The Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of Judgment, and by the spirit of burning" (Isa. iv. 4): He will take the "cup of trembling" out of her hand and put it into the hand of all the nations, her enemies; . . "And the nations were angry, and *Thy* wrath is come—and the time that thou shouldest destroy them who destroy the earth." Rev. xi. 18. "Awake! awake! stand up, O Jerusalem! which hast drunk at the Hand of The Lord the cup of His fury; thou hast drunken the dregs of the cup of trembling, and wrung them out. . . But I will put it into the hand of them that afflict thee; which have said to thy soul, 'Bow down! that we may go over:' and thou hast laid thy body on the ground, and as the street, to them that went over." Isa. li. 17, 23.

Thus saith the Lord God of Israel unto me; "Take the wine-cup of this fury at My Hand, and cause all the nations, to whom I send thee, to drink it! And they shall drink, and be moved, and be mad, because of the sword that I will send among them." Then took I the cup at the Lord's hand, and made all the nations to drink, unto

whom The Lord had sent me: Jerusalem, and the cities of Judah, and the kings thereof, and the princes thereof, to make them a desolation, an astonishment, an hissing, and a curse; as it is this day: Pharaoh, king of Egypt, and his servants, and his princes, and all his people; and all the mingled people, and all the kings of the land of Uz; and all the kings of the land of the Philistines, and Ashkelon, and Azzah, and Ekron, and the remnant of Ashdod, Edom and Moab, and the children of Ammon, and all the kings of Tyrus, and of Zidon, and the kings of the Isles which are beyond the sea [the region by the sea-side?], Dedan, and Tema, and Buz; and all the kings of Arabia, and all the kings of the mingled people that dwell in the desert,—of Zimri, of Elam, of the Medes; and all the kings of the North, far and near, one with another, and all the kingdoms of the world, which are upon the face of the earth: and the king of Sheshach shall drink after them. Therefore thou shalt say unto them, "Thus saith The Lord of Hosts, The God of Israel: 'Drink ye, and be drunken, and vomit, and fall, and rise no more, because of the sword which I will send among you!'" And it shall be, if they refuse to take the cup at thine hand to drink, then shalt thou say unto them, "Thus saith The Lord of Hosts; 'Ye shall certainly drink! For, lo! I begin to bring evil on the city upon which My Name is called, and should ye be utterly unpunished? Ye shall not be unpunished: for I will call for a sword upon all the inhabitants of the earth,' saith the Lord of Hosts." Therefore prophesy thou against them all these words, and say unto them, "The Lord shall roar from on High, and utter His Voice from His Holy Habitation; He shall mightily roar upon His Habitation; He shall give a shout, as they that tread the grapes, against all the inhabitants of the earth [Rev. xiv. 19, 20]. A noise shall come even to the ends of the earth; for The Lord hath a controversy with the nations, He will plead with all flesh; He will give them that are wicked to the sword, saith The Lord." [Rev. xix. 19, 21.] Thus saith The Lord of Hosts, "Behold! evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth [Rev. xvi. 14]. And the slain of The Lord shall be at that Day

from one end of the earth even unto the other end of the earth; they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground [Rev. xix. 17, 18]. Jer. xxv. 15-33.

Ezek. vii. 2-20, 25-27. Thus saith The Lord God unto the Land of Israel; "An end, the end is come upon the four corners of the Land. Now is the end come upon thee, and I will send Mine anger upon thee, and will judge thee according to thy ways, and will recompense upon thee all thine abominations. And Mine eye shall not spare thee, neither will I have pity: but I will recompense thy ways upon thee, and thine abominations shall be in the midst of thee: and ye shall know that I am the Lord." Thus saith The Lord God; "An evil, an only evil, behold! is come. An end is come, the end is come; it watcheth for thee [awaketh against thee]; behold! it is come. The Morning is come unto thee, O thou that dwellest in the Land: the Time is come, the Day of Trouble is near, and not the sounding again [echo] of the mountains. Now will I shortly pour out My fury upon thee, and accomplish Mine anger upon thee: and I will judge thee according to thy ways, . and ye shall know that I am The Lord Who smiteth.

Behold the Day! behold it is come! the Morning is gone forth; the rod hath blossomed, pride hath budded. Violence is risen up into a rod of wickedness: none of them shall remain, nor of their multitude [tumult] nor of any of theirs [their tumultuous persons]: neither shall there be wailing for them. The Time is come, the Day draweth near; let not the buyer rejoice, nor the seller mourn: for wrath is upon all the multitude thereof: . for the vision is touching the whole multitude thereof; . neither shall any strengthen himself whose life is in his iniquity. They have blown the trumpet, even to make all ready; but none goeth to the battle: for My wrath is upon all the multitude thereof. The sword is without, and the pestilence and the famine within: he that is in the field shall die with the sword; and he that is in the city, famine and pestilence shall devour him.

But they that escape of them shall escape, and shall be on the mountains like doves of the valleys, all of them mourning, every one

for his iniquity. All hands shall be feeble, and all knees shall be weak as water. They shall also gird themselves with sackcloth, and horror shall cover them; and shame shall be upon all faces, and baldness upon all their heads. They shall cast their silver in the streets, and their gold shall be removed [for a separation, or uncleanness]: their silver and their gold shall not be able to deliver them in the Day of the wrath of The Lord: they shall not satisfy their souls, neither fill their bowels: *because it is the stumbling-block of their iniquity* [Habak. ii. 19; Rev. xiii. 15-17]. As for the Beauty of His Ornament [Like the "Beauty of Holiness," a name for the Temple? 1 Chr. xvi. 29; Ps. xxix. 2, xcvi. 9: the Place of Beauty *or* Strength, 2 Sam. i. 19; Dan x. 8], He set it in majesty [2 Chr. iii. 17]: but they made the Images of their Abominations and of their detestable things therein: therefore have I made it unto them an unclean thing. And I will give it into the hands of the strangers for a prey, and to the wicked of the earth for a spoil; and they shall pollute it. My Face will I turn also from them, and they shall pollute My Secret Place: for the robbers [burglars] shall enter into it, and defile it.

Destruction cometh; and they shall seek peace, and there shall be none. Mischief shall come upon mischief, and rumour shall be upon rumour; then shall they seek a vision of the Prophet; but The Law shall perish from the Priest, and counsel from the ancients [Amos viii. 11-14]. The king shall mourn, and the prince shall be clothed with desolation, and the hands of the people of the Land shall be troubled: I will do unto them after their way, and according to their deserts will I judge them; and they shall know that I am The Lord.

Zech. xii. 1-11. (Jer. xxx. 7; Matt. xxiv. 16-22). "The burden of the word of The Lord for Israel!" saith The Lord, Who stretcheth forth the heavens, and layeth the foundation of the earth, and formeth the spirit of man within him [Ps. xcvi. 5].

"Behold! I will make Jerusalem a cup of trembling [slumber or poison] unto all the people round about, when they shall be in the siege both against Judah and against Jerusalem. And in that Day

will I make Jerusalem a burdensome stone for all people: all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it" [Rev. xix. 19, xiii. 2; Matt. iv. 8, 9]. "In that Day," saith The Lord, "I will smite every horse with astonishment, and his rider with madness: and I will open Mine eyes upon the House of Judah, and will smite every horse of the people with blindness. And the governors of Judah shall say in their heart, 'There is Strength to me and to the inhabitants of Jerusalem in The Lord of Hosts their God' [Joel iii. 16]. In that Day will I make the governors of Judah like an hearth of fire among the wood, and like a torch of fire in a sheaf; and they shall devour all the people round about, on the right hand and on the left: and Jerusalem shall be inhabited again in her own place, even in Jerusalem. The Lord also shall save the tents of Judah first, that the glory of the House of David and the glory of the inhabitants of Jerusalem do not magnify themselves against Judah. In that Day shall the Lord defend the inhabitants of Jerusalem; and he that is feeble [abject, fallen] among them at that Day shall be as David; and the House of David shall be as God, as The Angel of The Lord before them.

"And it shall come to pass in that Day, that I will seek to destroy all the nations that come against Jerusalem. And I will pour upon the House of David, and upon the inhabitants of Jerusalem, the Spirit of grace and of supplications: and they shall look upon Me Whom they have pierced, and they shall mourn for Him, as one mourneth for his only son, and shall be in bitterness for Him, as one that is in bitterness for his firstborn. In that Day shall there be a great mourning in Jerusalem, as the mourning of Hadad-rimmon, in the valley of Megiddon [2 Chr. xxxv. 20-25].

DANIEL'S GRIEF IN THE PROSPECT OF THE UNPRECEDENTED TROUBLE: AND HIS HOPE.

Dan. vii. 15, 16, 28. I, Daniel, was grieved in my spirit in the midst of my body [Chaldee, *sheath*],

THE ACTUAL ENDURANCE: — AND JOHN'S HOPE BEYOND AND ABOVE THE GREAT TRIBULATION.

Rev. vi. 9, 11. And when He had opened the Fifth Seal, I saw under the Altar the souls of them

and the visions of my head troubled me. I came near unto one of those who stood by, and asked him the truth of all this. So he told me, and made me know the interpretation of the things. . Hitherto is the end of the matter. As for me, Daniel, my cogitations much troubled me, and my countenance changed in me: but I kept the matter in my heart.

Dan. viii. 26, 27. "And the vision of the evening and the morning which was told is true: wherefore shut thou up the vision; for it shall be for many days." [Gabriel.] And I, Daniel, fainted, and was sick certain days: afterward I rose up, and did the king's business; and I was astonished at the vision, but none understood it.

Dan. xii. 12, 13. Blessed is he that waiteth, and cometh to the 1,335 days,

But go thou thy way till the end be; and thou shalt rest, and *stand in thy lot at the end of the days.* [Rev. xx. 6.]

THE BOOK SEALED,

Dan. xii. 4, 8, 9 (viii. 26). But thou, O Daniel! shut up the words, and seal the book! even to the

that were slain for the word of God, and for the testimony which they held: . And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow servants also and their brethren that should be killed as they were, should be fulfilled [xii. 17, ix. 1-21, xiii. 5, 7, 15].

Rev. xiii., 10, xiv. 12. Here is the patience and the faith of the saints: here are they that keep the commandments of God, and the Faith of Jesus.

Rev. xvii. 6, xviii. 24, 20. And I saw the woman,—Babylon,—drunken with the blood of the Saints, and with the blood of the Martyrs of Jesus: And in her was found the blood of Prophets, and of Saints, and of all that were slain upon the earth.

Rejoice over her, thou heaven! and ye holy Apostles and Prophets! for God hath avenged you on her.

Rev. xxii. 20. He Who testifieth these things saith, "Surely I come quickly! Amen!" "Even so, come, Lord Jesus!"

1 Thes. iv. 14. If we believe that Jesus died and rose again, even so them also who sleep in Jesus will God bring with Him.

THE BOOK UNSEALED.

Rev. xxii. 9, 10, 16-19. Then said he unto me, . "I am thy fellow servant, and of thy brethren the

Time of the End: many shall run to and fro, and knowledge shall be increased. . .

And I heard, but I understood not: then said I, "O my lord! what shall be the end of these things?" And he said, "Go thy way, Daniel! for the words are closed up and sealed till the Time of the End."

Prophets, and of them who keep the sayings of this Book. [xix. 10. That have the Testimony of Jesus; for the Testimony of Jesus is the spirit of Prophecy.]

"I, Jesus, have sent Mine Angel to testify unto you these things in the churches. I am The Root and The Offspring of David, and The Bright and Morning Star [Mal. iv. 2; 2 Sam. xxiii. 3, 4; Matt. xvii. 2; Rev. i. 16]. And The Spirit and the Bride [xix. 7] say, 'Come!' And let him that heareth say, 'Come!' And let him that is athirst come! And whosoever will, let him take the water of life freely!"

For I testify unto every man that heareth the words of the Prophecy of this Book, "If any man shall add unto these things, God shall add unto him the plagues that are written in this Book: and if any man shall take away from the words of the Book of this Prophecy, God shall take away his part from The Tree of Life, and from the Holy City, and from the things which are written in this Book."

[THE VISION OF THE MESSENGER OF THE COVENANT;

THE HEAVENLY HIGH-PRIEST:

AND THE EFFECT OF HIS MANIFESTATION UPON HIS OWN SERVANTS.

Dan. x. 4-19. And in the 24th day of the First month, as I was by the side of the great river, which is Hiddekel; then I lifted up mine eyes and looked, and, behold! a certain Man [One Man,

Rev. i. 9-18. I, John, who am your brother, and companion in tribulation, and in The Kingdom and patience of Jesus Christ, was in the Isle that is called Patmos, for the word of God, and for the

verse 13, margin], *clothed in linen*, whose loins were *girded with fine gold* of Uphaz: His body also was like the beryl, and His Face as the appearance of lightning, and His eyes as lamps of fire, and His arms and His feet like in colour to polished brass, and the Voice of His Words like the voice of a multitude.

And I, Daniel, alone saw the Vision: for the men that were with me saw not the Vision; but a great quaking fell upon them, so that *they fled to hide themselves*. Therefore *I was left alone*, and saw this great Vision, and *there remained no strength in me:* for my comeliness [vigour] was turned in me into corruption, and I retained no strength. Yet heard I the Voice of His words, then was I in a deep sleep on my face, and my face toward the ground.

And, behold! a hand touched me, which moved me upon my knees and upon the palms of my hands. And he said unto me, "O Daniel! a man greatly beloved! understand the words that I speak unto thee, and stand upright! for unto thee am I now sent." And when he had spoken this word unto me, I stood trembling. Then said he unto me, "Fear not, Daniel! for from the first day that thou didst set thine heart to understand and to chasten thyself before thy God, thy words

Testimony of Jesus Christ. I was in The Spirit on The Lord's Day, and heard behind me a Great Voice, as of a Trumpet, saying, "I am Alpha and Omega [One and All, and always the same: i. 8; Isa. xliv. 6; xlii. 8; xlviii. 11], The First and The Last; and what thou seest write in a book, and send it unto the Seven Churches which are in Asia!" . . And I turned to see The Voice that spake with me. And being turned I saw Seven golden Lamp-stands; and in the midst of the Seven Lamp-stands One like unto The Son of Man, clothed with a garment down to the foot, and *girt* about the breasts *with a golden girdle*. His Head and His hairs were white like wool, as white as snow [Dan. vii. 9]; and His eyes were as a Flame of Fire; and His feet like unto fine brass, *as if they burned in a furnace* [Ex. iii. 2, 7, 8; Isa. lxiii. 9], and His Voice as the sound of many waters. And He had in His right hand Seven stars [Ex. xxvii. 21], and out of His mouth went a sharp two-edged sword: and His Countenance was as the sun shineth in His strength.

And when I saw Him, I fell at His feet as dead.

And He laid His right hand upon me, saying unto me, "Fear not! I am The First and The Last: I am The Living One, and became dead; and, behold! I am

were heard, and I am come for thy words. But the prince [Eph. vi. 12] of the kingdom of Persia withstood me 21 days [2, 3]: but, lo! Michael the first of the chief princes, came to help me; and I remained there with the kings of Persia. Now I am come to make thee understand what shall befall thy people in the latter days: for yet the vision is for many days."

And when he had spoken such words unto me, I set my face toward the ground, and I became dumb. And, behold! one like the similitude of the sons of men touched my lips: then I opened my mouth, and spake, and said unto him who stood before me, "O my lord! by the Vision *my sorrows are turned upon me, and I have retained no strength.* For how can this servant of my lord talk with this my lord? for as for me, straightway there remained no strength in me, neither is there breath left in me."

Then there came again and touched me, one like the appearance of a man, and he strengthened me, and said, "O man, greatly beloved! fear not! peace be unto thee, be strong, yea, be strong!" And when he had spoken unto me, I was strengthened, and said, "Let my lord speak! for thou hast strengthened me."

Then said he . . "I will show thee that which is noted in the alive for evermore, Amen! and have the keys of hell [hades] and of death."

. . .

Moses was able to abide with The Lord 40 days in the Mount; The Lord speaking to him Face to face, as a man speaketh unto his friend, — the servant Moses rejoicing with trembling: Ex. xix. 16-20 (Heb. xii. 20, 21); xxiv. 15-18; xxxiv. 28, 29; xxxiii. 11; comp. Acts i. 3.

Peter, with James and John, would make tabernacles on the Holy Mount, and would detain The Lord with them in the Glory of His Transfiguration,—in The Presence of which Glory the disciples meanwhile "fell on their faces and were sore afraid,"—until their Lord spoke, bidding them "Arise! and be not afraid!" Matt. xvii. 1-9; 2 Pet. i. 13-19.

Job abhorred his own sinfulness when his eye beheld The Lord: Job xlii. 5, 6 (7-9; Ezra ix. 4-6); and Peter in like manner felt the Purity and Holiness of The Lord in His Manifested Presence: Luke v. 8-10. A fitting condition of mind for reception of Judgment and of justification.

. . .

Rev. i. 1-3. The Manifestation of Jesus Christ (which God gave

Scripture of truth: and there is none that holdeth [strengtheneth himself] with me in these things, but Michael your prince [xii. 1; Jude 9; Rev. xii. 7].

unto Him), to show unto His servants things which must shortly come to pass; and He sent and signified by His Angel unto His servant John: who bare record of the Word of God, and of the Testimony of Jesus Christ, and of all things that he saw. Blessed is he that readeth, and they that hear the words of this Prophecy, and keep those things which are written therein: for the Time is at hand.]

THE SEVENTH SEAL IS OPENED:

THE RESURRECTION OF "THE DEAD IN CHRIST," AND TRANSLATION OF "144,000" LIVING SAINTS.

Rev. viii. 1, 2. And when He had opened the Seventh Seal, there was silence in heaven about the space of half an hour. And I saw the Seven Angels who stood before God; and to them were given Seven Trumpets.

1 Thes. iv. 14-18. If we believe that Jesus died and rose again, even so them also who sleep in Jesus will God bring with Him. For this we say unto you by the word of The Lord, that we who are alive and remain unto The Coming of The Lord shall not prevent them who are asleep. For The Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the Trump of God ["loud of sound:" Trumpet of the Jubile, Lev. xxv. 8-10]: and the dead in Christ shall rise first; then we who are alive and remain shall be caught up together with them in the clouds, to meet The Lord in the air: and so shall we ever be with The Lord. Wherefore comfort one another with these words [exhort,—iv. 2, 3. For ye know what commandments we gave you by The Lord Jesus. For this is the will of God, even your sanctification, iii. 12, 13. And The Lord make you to increase and abound

in love one toward another, and toward all men, even as we do toward you: to the end He may establish your hearts unblamable in holiness before God, even our Father, at The Coming of our Lord Jesus Christ with all His saints.]

1 Cor. xv. 50-58. Now this I say, brethren! that flesh and blood [blood and flesh] cannot inherit The Kingdom of God [John i. 13, 14; Luke xxiv. 39; the resurrection body—*flesh* and *bones*—not blood]; neither doth corruption inherit incorruption. Behold! I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last Trump; for the Trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is Written, "Death is swallowed up in Victory;" Isa. xxv. 8. "O Death where is thy sting? O Grave where is thy victory?" Hosea xiii. 14. The sting [Lev. xiii. 2, Tsaragnath, sig. smitten as if with some venomous matter, and is applied to the wasp or hornet, from its sting—Parkhurst] of death is sin; and the strength of sin is The Law. But thanks be to God Who giveth us the Victory through our Lord Jesus Christ! Therefore, my beloved brethren! be ye stedfast, unmovable, always abounding in the work of The Lord, forasmuch as ye know that your labour is not in vain in The Lord.

Rev. xii. 5. And the Woman—(that was clothed with the Sun, and the moon was under her feet, and upon her head a crown of Twelve stars, 1-5, 14-17)—brought forth a man-child [Heb. ii. 9-13], who was to rule all nations with a rod of iron: and her child was caught up unto God, and to His Throne.

Rev. xiv. 1. And, lo! a Lamb stood on the Mount Zion [Heb. xii. 23], and with Him 144,000, having His Name and His Father's Name [xxi. 22, 23] written in their foreheads.

Rev. viii. 3-6. And Another Angel came and stood

[Active interposition of the High-Priest and Mediator, 1 Tim. ii. 5: so Stephen, the first Martyr, saw The Son of Man *standing* on the right hand *of God, at* the time of his extremity, Acts vii. 55, 56, 54, 57, 58.]

at the Altar, having a golden Censer; and there was given [John v. 26; Heb. viii. 7-9; ii. 18; comp. Rev. xiii. 5, 2] unto Him much incense, that He should add it to the prayers [Ex. xxx. 34-38; 1, 7-9;] of all saints upon the golden Altar which was before The Throne. And the smoke of the incense, with the prayers of the saints, ascended up before God out of The Angel's hand. And The Angel took the Censer, and filled it with Fire of the Altar, and cast it upon the earth: and there were voices, and thunderings, and lightnings, and an earthquake. And the Seven Angels who had the Seven Trumpets prepared themselves to sound.

THE TRUMPETS SOUND,

AND THEIR ACCOMPANYING EVENTS RECUR IN LITERAL ACCOMPLISHMENT: DURING THE LAST HALF-WEEK OF TIME.

THE WARS AND JUDGMENTS OF GOD.	THE PLAGUES FROM THE LORD'S WITNESSES.	THE RAGING OF THE ANTICHRIST.	THE WITNESSING BY ANGELIC OR HUMAN HERALDS, AND BY MARTYRS.
Rev. viii. 7—ix. The first Angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth: and the Third part of trees was burnt up, and all green grass was burnt up. The second Angel	xi. 3-14. And I will give unto My Two Witnesses that they may prophesy [not necesssarily predicting, telling forth rather than foretelling:] 1260 days, clothed in sackcloth. These are the two olive trees,	xii. xiii. There appeared another wonder in heaven [sign in the heavens], and, behold! a great red Dragon, having seven heads and ten horns, and seven crowns upon his heads. And his tail drew the Third part of the stars of heaven, and did cast them to the earth. . . And there was war in heaven: Mi-	xiv. 6-13. I saw another Angel [αγγελον, yet supposed to be, like the angel or eagle of viii. 13, an illustrious herald belonging to the human race] fly in the midst of heaven, having the Everlasting Gospel to preach unto

sounded, and as it were a great mountain burning with fire was cast into the sea: and the Third part of the sea became blood; and the Third part of the creatures which were in the sea, and had life, died; and the Third part of the ships were destroyed.

The third Angel sounded, and there fell a great star from heaven, burning as it were a *lamp*, and it fell upon the Third part of the rivers, and upon the fountains of waters; and the name of the star is called Wormwood: and the Third part of the waters became wormwood; and many men died of the waters, because they were made bitter.

and the two lampstands [Zech. iv. 3, 11, 14] standing before The God of the earth. And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed. These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will. And when they shall have finished their testimony, the "Beast" that as-

chael and his Angels fought against the Dragon; and the Dragon fought and his Angels, and prevailed not; neither was their place found any more in heaven. And the great Dragon was cast out, that old Serpent called the Devil and Satan, who deceiveth the whole world: he was cast out into the earth [out of the air, Eph. ii. 2; 1 Thes. iv. 17], and his Angels were cast out with him.

And I heard a loud voice saying in heaven, "Now" [at the Seventh Year-day Trumpet] "is come salvation, and strength, and The Kingdom of our God, and the power of His Christ: for the accuser of our brethren is cast down, who accused them before our God day and night. And they overcame him by the Blood of The Lamb, and by the word of their Testimony; and they

them them that dwell [sit,—to *sit* on the earth is something more innocent than to *dwell* on the earth: the latter is the part of citizens, the former of persons less closely connected with it. They whom the three Woes strike are spoken of as dwelling upon the earth: they to whom the Everlasting Gospel is preached, as sitting on the earth] —on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, "Fear God, and give glory to Him! for the Hour of His Judgment is come: and worship Him Who

The fourth Angel sounded, and the Third part of the sun was smitten, and the Third part of the moon, and the Third part of the stars; so as the Third part of them was darkened, and the day shone not for a Third part of it, and the night likewise.

And I beheld and heard an Angel [eagle, xiv. 6: illustrious human herald?] flying through the midst of heaven [from a verb used respecting a star which has risen 3 signs of the zodiac before the sun, and thus possesses the meridian], saying, "Woe! woe! woe! to the inhabiters of the earth by reason of the other voices of the Trumpets of the Three Angels, which are yet to sound."

cendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them. And their dead bodies [shall lie? or, be suspended?] in the street of the great city [in the valley of Hinnom before the city? 2 Sam. xxi. 12; 1 Sam. xxxi. 10; Neh. viii. 1, 3], which spiritually is called Sodom and Egypt, where also our Lord was crucified.

And they of the people and kindreds [tribes,—the Iniquitous one, 2 Thes. ii. 8, may be a concealed Jew, according to an ancient tradition: some of the tribes

loved not their lives unto the death. Therefore, rejoice ye heavens, and ye that dwell in them! [Dan. ii. 44; Obad. 21.] Woe to the inhabiters of the earth, and of the sea! [xi. 14, the third Woe now predicted finally; xiii., xiv., it actually follows,] for the Devil is come down unto you, having great wrath, because he knoweth that he hath but a short time."

And when the Dragon saw that he was cast unto the earth, he persecuted the Woman which brought forth the man-child [the Church of God] And to the Woman were given two wings of a great Eagle, that she might fly into the wilderness, into her place, where she is nourished [during famines, xi. 6; vi. 5-8; Amos viii. 11] for a time, and times, and half a time, from the face of the Serpent. And the Serpent cast out of his mouth

made heaven and earth, and the sea, and fountains of waters."

And there followed another Angel, saying, "Babylon is fallen, is fallen! [gradually approaching destruction, Dan. vii. 26; Rev. xviii. 4: suddenly consummated, Rev. xviii. 2, 21] that great city, because she made all nations drink of the wine of the wrath of her fornication.

And the Third Angel followed them, saying with a loud voice, "If any man worship the Beast and his image [Matt. xxiv. 15-30; 1 John v. 20, 21, Rev. ii. 14, 20], and receive his mark in his forehead, or in his

The fifth Angel sounded, and I saw a star fall from heaven unto the earth [Seventh Year-day Vial, xvi. 17-21, xii. 7-12, 17; Dan xii. 1; Isa. xiv. 12; Rev. xiii. 2]: and to him was given the key of the orifice of the abyss: and he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace [Matt. xiii. 42; Zech. xiii. 9; Dan. xii. 10]; and the sun and the air were darkened by reason of the smoke of the pit. And there came out of the smoke locusts upon the earth: and unto them was given power, as the scorpions of the earth have power. And it was commanded them that they should not hurt stand by him], and tongues and nations shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put in graves. And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these Two Prophets tormented them that dwelt on the earth.

And after three days and an half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them who saw them.

And they heard a water as a flood after the Woman, and the earth opened her mouth, and swallowed up the flood which the Dragon cast out of his mouth. And the Dragon was wroth with the Woman, and went to make war with the remnant of her seed ["the faithful scattered in the lands of the unfaithful."—Bengel. The Laodicean "Christians, whose lukewarm belief has been quickened to vital faith, by the startling Event of The Secret Advent, the removal of 144,000 of the living saints, and the sudden proclamations of an Idolatrous and all but universal Government], who keep the Commandments of God, and have the Testimony of Jesus Christ [that He is The Son of God, and The Saviour and King of the world].

[The Dragon, cast upon the earth, exerts his usurped claim, and bestows the power and glory hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture [naught of grace or hope blended, Ps. lxxv. 8; Luke xii. 4, 5] into the cup of His Indignation; and he shall be tormented with fire and brimstone in the presence of the holy Angels, and in the Presence of The Lamb: and the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the Beast and his image, and whosoever receiveth the mark of his name.

Here is the patience of the saints who keep

the grass of the earth, neither any green thing, neither any tree; but only those men who have not the Seal of God in their foreheads. And to them it was given that they should not kill them, but that they should be tormented five months and their torment was as the torment of a scorpion, when he striketh a man. And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them. And the shapes of the locusts were like unto horses prepared unto battle; and on their heads were as it were crowns [Eph. vi. 12] *like* gold, and their faces were as the faces of men. And they had hair as the hair

great Voice from heaven saying unto them, "Come up hither!"

And they ascended up to heaven in a cloud; and their enemies beheld them.

And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of names of men [chiefs, or heads of families?] 7,000 and the remnant were affrighted, and gave glory to The God of heaven.

The second Woe is past; behold! the third Woe cometh quickly. [15; xix. 11-21.]

of all the kingdoms of the world upon one who will fall down before him and worship him (Luke iv. 5-7); making him the last Head of the Beast,—the last king of the World-kingdom (Rev. xiii. 2, 3).]

Rev. xiii. I stood upon the sand of the sea, and saw a Beast rise up out of the sea, having 7 heads and 10 horns [Rev. xvii. 11-13], and upon his horns 10 crowns, and upon his heads the names of blasphemy. And the wild-Beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion [Dan. vii. 3-6,7] and the Dragon gave him his power, and his seat, and great authority [Dan. viii. 23, 24]. And I saw one of his heads as it were wounded to death, and his deadly wound was healed: and all the world wondered after the Beast. And they worshipped the Dragon who gave power unto the

the commandments of God, and the Faith of Jesus [xiii. 10, xii. 17].

And I heard a voice from heaven [of one who calls Jesus "Lord:"] saying unto me, Write Blessed are the dead who die in The Lord from now!" [when to "call upon The Name of The Lord" is to be His witness and martyr, xiii. 15; Joel ii. 30-32; Acts ii. 17-21, ix. 14; contrast Matt. vii. 21]. "Yea!" saith The Spirit [The Spirit asseverates as in xix. 9, xxii. 17, ii. 7], "that they may rest from their labours [comp. verse 11, they who have no rest day nor

of women, and their teeth were as the teeth of lions. And they had breast-plates, as it were breast-plates of iron; and the sound of their wings was as the sound of chariots of many horses running to battle [Joel ii. 5]. And they had tails like unto scorpions, and there were stings in their tails: and their power was to hurt men five months. And they had a king over them, who is the angel of the bottomless pit [xvii. 8, xi. 7, xiii. 2, 3], whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon [Destroyer].

One Woe is past, and, behold! there come two Woes more hereafter.

Beast: and they worshipped the Beast, saying, "Who is like unto the Beast? who is able to make war with him?" And there was given unto him a mouth [Luke xxi. 15, exceeding unassisted man's, Rev. xiii. 2] speaking great things [Dan. vii. 25; xi. 36] and blasphemies; and power was given unto him to make war 42 months. And he opened his mouth [making a set speech, proclamation,] in blasphemy against God [1 John ii. 22, 23], to blaspheme His Name, and His Tabernacle, and them that dwell in heaven. And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations. And all that dwell upon the earth shall worship him, whose names are not written in the Book of Life, of The Lamb slain, from the foundation of the world.

night]; and their works do follow them."

The Sixth Angel sounded, and I heard a voice from the horns of the golden Altar which is before God, saying to the Sixth Angel who had the Trumpet, "Loose the four angels which are bound in the great river Euphrates!" And the four angels were loosed, which were prepared at an hour, and a day, and a month, and a year, to slay the Third part of men. And the number of the army of the horsemen was 200 thousand thousand [200 million; chiliad 1,000, myriad 10,000]: and I heard the number of them. And thus I saw the horses in the vision, and them that sat on them, having breast-plates of fire, and of jacinth, and brimstone.

If any man have an ear, let him hear!

He that leadeth into captivity shall go into captivity [xvii. 8, 11; xix. 20]: he that killeth with the sword must be killed with the sword [xx. 4; xix. 21].

Here is the patience and the faith of the saints.

And I beheld another Beast coming up out of the earth; and he had two horns like a lamb [Matt. vii. 15; comp. Rev. v. 6; contr. xiii. 1, 2], and he spake as a dragon. And he exerciseth all the power of the first Beast before him [in his presence], and causeth the earth and them who dwell therein to worship the first Beast, whose deadly wound was healed [a sudden universality of worship appears to be enforced by edict; Dan. iii. 4]. And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight

By these three was the Third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths. For their power is in their mouth, and in their tails: for their tails were like unto serpents, and had heads, and with them they do hurt. And the rest of the men, who were not killed by these plagues, yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk: neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.

of men [Ex. vii. 11, 22; Rev. xi. 5, 6; 2 Tim. iii. 8; Matt. xxiv. 24], and deceiveth them that dwell on the earth [2 Thes. ii. 9-11] by those miracles which he had power to do in the sight of the Beast; saying to them that dwell on the earth, that they should make an image [Dan. iii.; ix. 27, margin; Matt. xxiv. 15] to the Beast, which had the wound by a sword, and did live. And he had power to give life [breath] unto the image of the Beast, that the image of the Beast should both speak, and cause that as many as would not worship the image of the Beast should be killed. And he causeth all, both small and great, rich and poor, free and bond, to receive [to give them] a mark in their right hand, or in their foreheads: and that no man might buy or sell, save he that had the mark, or the name of the Beast, or the number of his name.

Here is wisdom. Let him that hath understanding count the number—*αριθμος*—of the wild-Beast: for it is the number of a man,—*ἀνθρωπου*,—[or number relating to a man], and his number is 666. [Dan. v. 26, 27, God hath *numbered* thy kingdom and finished it. Thou art weighed in the balances and art found *wanting*.]

SEASON OF DELAY BEFORE FINAL JUDGMENT.

Rev. x.

[The Reformation Light, shed by the Spirit of God from the Bible words, is poured upon the world,—benighted under the False prophet Mahomet, and the False king the Pope,—less than 360 years before the End (verse 6). Again a Revival of Religion, of Truth and Faith, may be looked for, less than 360 days before the close of the career of Antichrist, which combines and exaggerates the darkness and misery of those two types of his reign of Falsehood and Terror.]

I saw Another mighty Angel come down from heaven clothed with a Cloud [symbol of The Divine Presence]: and a rainbow [iv. 3; Ezek. i. 28] was upon His head, and His Face was as it were the sun, and his feet as pillars of fire [Matt. xvii. 2; Rev. i. 15, 16, —The Lord walking with His people, afflicted in their afflictions]. And He had in His hand a little book *open:* and He set His right foot upon the sea, and His left foot on the earth, and cried with a loud Voice, as a lion roareth [Isa. xlii. 13; xxxi. 4]: and when He had cried, Seven thunders uttered their voices [viii. 5].

And when the Seven thunders had uttered their voices, I was about to write: and I heard a Voice from heaven, saying unto me, "Seal up those things which the Seven thunders uttered, and write them not!"

And The Angel Whom I saw stand upon the sea and upon the earth, lifted up His hand to heaven, and sware by Him Who Liveth for ever and ever, Who created heaven, and the things that therein are; and the earth, and the things that therein are; and the sea, and the things that are therein, that there should be time [a time, xii. 14; one year, xi. 2, 3] no longer: but in the days of the voice of the Seventh Angel [xi. 14-19], when he shall *begin* to sound, the mystery of God should be finished,

[The Year-day fulfilment of the Seventh Angel's Trumpet,—the loud or Jubile Trumpet,—which will be responded to by some and not by others of the dead, and also of the living, John v. 25; Dan. xii. 2; is the summons which the Church is now awaiting; after which commences the literal re-fulfilment of prophetic periods and visions.]

as He hath declared to His servants the Prophets.

And The Voice which I heard from heaven spake unto me again, and said, "Go, take the little book which is *open* in the hand of The Angel Who standeth upon the sea and upon the earth!" And I went unto The Angel, and said unto Him, "Give me the little book!" And He said unto me, "Take it, and eat it up! and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey [Jer. xv. 16; Ezek. ii. 8-10; iii. 1-3]. And I took the little book out of The Angel's hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter. And He said unto me, "Thou must prophesy again before many peoples, and nations, and tongues, and kings!"

THE SOUNDING OF THE SEVENTH ANGEL'S TRUMPET,

WHEN THE MYSTERY OF GOD IS FINISHED, AND THE COMING IS NO LONGER FUTURE.

Rev. xi. 14-19. Behold! the Third Woe cometh quickly.

[In the Year-day accomplishment the entire period of Antichrist's Reign of Terror,—3½ years;—in the literal accomplishment the last scene of his defiance of The Prince of princes descending with His armies of risen and translated saints, from the "air" unto the earth.]

And the Seventh Angel sounded; and there were great voices in heaven, saying, "The kingdoms of this world are become The Kingdom of The Lord's Christ [xvi. 17-21]; and He shall reign for ever and ever." And the four and twenty Elders who sat before God on their seats [iv. 4; v. 8; xix. 4] fell upon their faces, and worshipped God, saying, "We give Thee thanks, O Lord God Almighty, Who art and wast! [Who art to come, i. 4, 8; iv. 8; omitted here and xvi. 5] because Thou hast taken to Thee [received, as Luke xix. 12] Thy great power and hast reigned."

[The consummation exhibited first in heaven or the regions of "the air" where the saints *meet* their Lord; then on earth in actual operation.]

"And the nations were angry [Ps. lxxxiii. 4], and *Thy* wrath is come, and the time of the dead that they should be judged,

[In the first resurrection one shall be taken and the other left, xx. 4, 5; Dan. xii. 3; John v. 25, 28; as with the living, Matt. xxiv. 40.]

and that Thou shouldst give reward unto Thy servants the Prophets, and to the Saints, and them that fear Thy Name, small and great; and shouldst destroy them who destroy [corrupt] the earth."

And the Temple of God was opened in heaven, and there was seen in His Temple The Ark of His Covenant: and there were lightnings, and voices, and thunderings, and an earthquake [xvi. 17, 18], and great hail.

[Matt. xvii. 1-9. *After six days,* Jesus taketh Peter, James, and John his brother, and bringeth them up into a high mountain *apart,* and was transfigured before them: and His Face did shine as the sun, and His raiment was white as the light. And, behold! there appeared unto them Moses and Elias talking with Him. Then answered Peter, and said unto Jesus, "Lord! it is good for us to be here; if Thou wilt, let us make here three *tabernacles;* one for Thee, and one for Moses, and one for Elias!" While he yet spake, behold! *a Bright Cloud overshadowed them:* and, behold! a Voice out of The Cloud, Which said, "This is My Beloved Son, in Whom I am well pleased; hear ye Him!" And when the disciples heard it, they fell on their face, and were sore afraid. And when they had lifted up their eyes, they saw no man, save Jesus only.

Luke ix. 28-36. *About an eight days* [*a week,* including the two Sabbaths] after these things, He took Peter and John and James, and went up into a mountain to pray. And as He prayed, the fashion of His Countenance was altered, and His raiment was white and glistering. And, behold! there talked with Him two men, who were Moses and Elias: who appeared in glory, and *spake of His decease which He should accomplish at Jerusalem.* But Peter and they who were with him were heavy with sleep: and when they were awake, they saw His glory [John xvii. 24; xiv. 3], and the two men that stood with Him [Zech. iv. 14]. And as they departed from Him, Peter said unto Jesus, "Master! it is good for us to be here: and let us make three tabernacles; one for Thee, and one for Moses, and one for Elias!" not knowing what he said. While

And as they came down from the Mountain, Jesus charged them, saying, "Tell the Vision to no man, *until The Son of Man be risen again from the dead!*"

he thus spake, there came a Cloud, and overshadowed them: and they feared as they entered into The Cloud. And there came a Voice out of The Cloud, saying, "This is My Beloved Son: hear Him!" And when The Voice was past, Jesus was found alone.

And they kept it close, and told no man in those days any of those things which they had seen.

Thus The Lord fulfilled the promise, "Verily I say unto you, there be some standing here who shall not taste of death till they see The Kingdom of God,—till they see The Son of Man Coming in His Kingdom [Matt. xvi. 28; Luke ix. 27];—in His own glory and His Father's, and of the holy Angels" [Luke ix. 26].

Peter remembers this foreshadowing as the ground of his blessed hope, the Manifestation of The Great God and Saviour to His chosen disciples: "We have not followed cunningly devised fables, when we made known unto you the Power and Coming of our Lord Jesus Christ, but were eye-witnesses of His majesty. For He received from God The Father honour and glory, when there came such a Voice to Him from The Excellent Glory, 'This is My Beloved Son in Whom I am well pleased.' And This Voice Which came from heaven we heard, when we were with Him in the holy Mount. We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place [a lamp giving light in a murky place], until Day dawn, and The Day-Star arise, in your hearts" (2 Pet. i. 16-19). When Peter thus wrote, he and his fellow-disciples no longer thought that The Kingdom of God would immediately *appear*, Luke xix. 11; and be restored to Israel, Acts i. 6; they had learned that, before the Feast of Tabernacles could be enjoyed, the previous Feasts of the Passover, and the Pentecost, or "Feast of Weeks," must reveal in the Spiritual Kingdom the blessings and glories long veiled behind their types.]

Matt. xxiv. 27-31. As the lightning cometh out of the East, and shineth even unto the West; so shall also The Coming of The Son of Man be.

For wheresoever the carcase is, there will the eagles be gathered together.

Immediately after the Tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken [Isa. xiii. 10; Ezek. xxxii. 7, 8; Joel ii. 10, 31, iii. 15; Amos v. 20, viii. 9]: and then shall Appear The Sign of The Son of Man in heaven [Rev. i. 7, xiv. 14; Matt. xxvi. 64]: and then shall all the tribes of the earth mourn, and they shall see The Son of Man Coming in the Clouds

[In a Cloud, Luke xxi. 27; Acts. i. 9, 11; "attended by many chariots," Ps. civ. 3; lxviii. 17; 2 Kings vi. 17; (as is usual in a Royal procession) Himself borne on one of superior magnificence."]

of heaven with power and great glory.

And He shall send His Angels, with a great sound of a Trumpet [with a Trumpet and a great Voice, John v. 25; 1 Thes. iv. 16], and they shall gather together His Elect from the four winds, from one end of heaven [Mark xiii. 27, ἄκρον, sig. any extremity] to the other.

Rev. xiv. 14-16. And I looked, and behold! a White Cloud,

[Bright, xix. 8, margin; Matt. xvii. 5: by *night* the Cloud-symbol of The Divine Presence was a pillar of Fire, Ex. xiii. 21; xl. 38: a Light to His people, a dark Cloud to His enemies;—but "in the Morning-watch The Lord looked through the pillar of Fire and Cloud and troubled the host of the Egyptians." Ex. xiv. 20, 24.]

and upon the Cloud One sat like unto The Son of Man, having on His head a golden crown [Song iii. 6-11, comp. xix. 7, with the many crowns xix. 12], and in His hand a sharp sickle [John xiv. 3].

And another Angel came out of the Temple, crying with a loud voice to Him Who sat on the Cloud, "Thrust in Thy sickle, and reap! for the time is come for Thee to reap; for the Harvest of the earth is ripe [dried, Matt. iii. 12; Ps. i. 4; Lev. xxiii. 15-17.—John xx. 24-29; Rev. vii. 9-17, xv. 2-4]. And He Who sat on the Cloud thrust in His sickle on the earth; and the earth was reaped.

Rev. xv. And I saw another sign in heaven, great and marvellous,

Seven Angels having the Seven Last Plagues; for in them is filled up the wrath of God.

And I saw as it were a sea of glass *mingled with fire:* and them that had gotten the Victory over the Beast, and over his image, and over his mark of his number or of his name [xiv. 11], standing on [at] the sea of glass, having the harps of God. And they sing the Song of Moses the Servant of God [Ex. xv. 1-21; Deut. xxxi. 30-xxxii-43], and the Song of The Lamb, saying, "Great and marvellous are Thy works, Lord God Almighty! just and true [vi. 10, xviii. 20, xix. 4-6] are Thy ways, Thou King of nations! Who shall not fear Thee, O Lord! and glorify Thy name? for Thou only art Holy: for all nations shall come and worship before Thee; for Thy Judgments are made manifest."

And after that I looked, and, behold! the Temple of the Tabernacle of The Testimony [xi. 19] in heaven was opened: and the Seven Angels came out of the Temple, having the Seven Plagues, clothed in pure and white linen, and having their breasts girded with golden girdles. And one of the four living-creatures [iv. 6; Ezek. i. 5-14, x., xi. 22, 23] gave unto the Seven Angels Seven golden Vials full of the wrath of God, Who Liveth for ever and ever. And the Temple was filled with the smoke from the Glory of God, and from His power [Ex. xl. 34, 35; 2 Chr. v. 7-14; Isa. vi. 1-4]; and no man was able to enter into the Temple, till the Seven Plagues of the Seven Angels were fulfilled.

THE SEVEN VIALS OF THE WRATH OF GOD

ARE POURED OUT, IN LITERAL PLAGUES, ON THE KINGDOM OF THE ANTICHRIST.

AND THIS BABYLON, WHICH HAD BEEN GRADUALLY FALLING, ACCORDING TO THE SAYING OF THE ANGEL (REV. XIV. 8), IS NOW VIOLENTLY THROWN DOWN, AND SHALL BE FOUND NO MORE AT ALL (REV. XVIII. 21).

Rev. xvi.

And I heard a great voice out of the Temple, saying to the Seven Angels, "Go your ways, and pour out the Vials of the wrath of God upon the earth!"

And the first went, and poured out his Vial upon the earth; and there fell a noisome and grievous sore upon the men who had the mark of the beast, and upon them who worshipped his image.

And the second Angel poured out his vial upon the sea; and it became as the blood of a dead man; and every living soul died in the sea.

And the third Angel poured out his Vial upon the rivers and fountains of waters; and they became blood. And I heard the Angel of the waters say, "Thou art Righteous, O Lord! Who art and wast [omitting "shalt be," as xi. 17: The Holy!—i. 8, iv. 8], because Thou hast Judged thus. For they have shed the blood of Saints and Prophets, and Thou hast given them blood to drink; for they are worthy." And I heard the Altar say [phraseology i. 12, ix. 13, xi. 1; Job xxxii. 7], "Even so, Lord God Almighty! true and righteous are Thy Judgments."

And the fourth Angel poured out his Vial upon the sun; and power was given unto him to scorch men with fire. And men were burned with great heat, and blasphemed The Name of God Who had power over these Plagues: and they repented not to give Him glory.

And the fifth Angel poured out his Vial upon the seat of the beast; and his kingdom was full of darkness; and they gnawed their tongues for pain, and blasphemed The God of heaven because of their pains and their sores [from the first Angel's Vial], and repented not of their deeds [ix. 20, 21].

And the sixth Angel poured out his Vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the East might be prepared [ix. 13-21]. And I saw three unclean spirits like frogs come out of the mouth of the Dragon, and out of the mouth of the Beast, and out of the mouth of the False prophet [Atheism, Revolution, Fanaticism—("Spiritualism?")]. For they are the spirits of devils working miracles; I saw them go

forth unto the kings of the earth and of the whole world, to gather them to the battle of that great Day of God Almighty.

"Behold!

I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame."

[Allusion to "a custom among the Jewish priests, that one who was called the Night-Levite should go round during the night and look to the conduct of those whose duty it was to guard the Temple. If any one of those guards was found sleeping, his outer garment was taken from him and burnt, so that in the morning his fault was exposed to all."

At the sounding of the Seventh Trumpet, and before the pouring out of the Seventh Vial, The Lord gathers out His remaining saints—the "Harvest" of the elect.]

And he [the sixth Angel?] gathered them,—the kings of the earth and of the whole world,—together into [towards] a place called in the Hebrew tongue Armageddon.

[The meaning of this name is involved in mystery, perhaps purposely obscured. Megiddo is the place of the slaughter of Canaanite kings by Barak, Judg. v. 19, and the city is at the northern base of the mountains of Samaria; but the name may merely signify any appointed mountain (Dan. xi. 45) of the Witness or Hand of The Lord against the idolaters and magicians who come up against the Place of His Feet in the last Days: the Valley of decision [or concision, or threshing—Joel iii. 14], where the controversy of Zion (Isa. xxxiv. 8) is ended by the Manifestation of The True Object of Faith, The Lord Jesus Christ,—The Husband of the Church, The Messiah of the Jews, and The King of Nations.]

[The first six Vials are not universal; and are poured out in their literal repetition near the close of the period of the Sixth Trumpet and at the opening of the Sixth Seal,—when the Seventh Trumpet is about to sound. The Seventh Vial is poured out,—the Judgment on the assembled Nations: vi. 12-17, ix. 13-21, xi. 7-13.]

And the seventh angel poured out his Vial into the air; and there came a great Voice out of the Temple of Heaven, from The Throne, saying, "It is done!" And there were voices, and thunders, and lightnings; and there was a great Earthquake, such as was not

since men were upon the earth, so mighty an earthquake and so great.

[Zech. xiv. 5, 10 (Isa. vi. 1-4; Zech. vi. 12, 13.—Num. xvi. 40, xviii. 7; 2 Chr. xxvi. 15-18-23; Amos i. 1.) The last memorable earthquake of the Prophets' days had been at the death of King Uzziah for his assumption of the priestly office, in connection with the regal; and when Isaiah saw the Glory of Christ The Lord and spake of Him, as also Abraham had seen His day and was glad. John xii. 37-41, viii. 56.]

And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of His wrath. And every island fled away, and the mountains were not found [vi. 14]. And there fell upon men a great hail out of heaven, every stone about the weight of a talent [xi. 19]: and men blasphemed God because of the Plague of the hail; for the plague thereof was exceeding great.

[This destruction of them that destroy [corrupt] the earth occupies probably about 2½ months, in its literal fulfilment; the space of time elapsing between the time, times, and dividing of time, or 1,260 days, of Dan. vii. 25, xii. 1; and the entrance upon the Age of blessedness,—the 1,335th day, Dan. xii. 3, 12.

The latter half of the 7 years of the "covenant,"—identical with the 3½ years mentioned in Dan. vii. xii., Rev. xi. xii. xiii., is the period of Antichrist's persecution, of the False prophet's sorceries and magical miracles in imitation of those of the Two Witnesses for God, and of the prophesying of those Two Witnesses. But 30 and 45 additional days,—altogether 75 days, —more, are given in Dan. xii. 11, 12; a period occupied with the literal-day outpouring of the Seven last Plagues of the Vials of Wrath and Judgment of God. Thus 7 years and 2½ months, or 75 days (30 days being contained in each Jewish month) is given as the time,—from the beginning of the 70th week (Dan. ix. 24, 27) at the date of the covenant made by the Jews with the Prince of the Roman people,—until the Descent of Christ The truly Anointed King upon the Mount of Olives, to destroy Antichrist and his confederate kings, with their armies and adherents.

The Vials, like the Trumpets, except the last, having already accomplished their events figuratively upon Antichristian *systems*, yet await their literal and exhaustive fulfilment when the last Head of the kingdoms of the world shall have arisen.]

JUDGMENT ON THE KINGDOM OF THE ANTICHRIST.

Rev. xvii. ; xviii.

[JUDGMENT ON THE HEAD OF THE KINGDOM, ANTICHRIST HIMSELF, THE ASSUMED HEAD OF THE CONFEDERATE NATIONS.]

Rev. xix. 11-21.

THE SAINTS AND MARTYRS REJOICE IN HEAVEN FOR THE TRUE AND RIGHTEOUS JUDGMENTS OF THE LORD OUR GOD.

Rev. xviii. 20. Rejoice over her, thou heaven, and ye holy Apostles and Prophets! for God hath avenged you on her.

Rev. xix. 1-4. And after these things I heard a great voice of much people in heaven, saying, "Alleluia! salvation, and honour, and glory, and power, unto The Lord our God! For true and righteous are His Judgments: for He hath judged the great whore [apostate idolatrous church], which did corrupt the earth with her fornication [idolatries], and hath avenged the blood of His servants at her hand.

[Here the words of prayer of "those who were slain for the word of God, and for the Testimony which they held," are transposed into a doxology: "How long, O Lord, Holy and True [xv. 3]! dost Thou not judge and avenge our blood on them that dwell on the earth?" vi. 10.]

And again they said, "Alleluia!" And her smoke rose up for ever and ever.

And the four and twenty elders and the four living creatures [iv. 8; Isa. vi. 2-4] fell down and worshipped God Who sat on The Throne, saying, "Amen! Alleluia!"

THE MARRIAGE OF THE LAMB WITH HIS CHURCH IS CONSUMMATED.

Rev. xix. 5-9, 10. And a Voice came out of the Throne, saying, "Praise our God! [The *present* God,—Jah!] all ye His servants, and ye that fear Him, both small and great." And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, "Alleluia; for The Lord God Omnipotent reigneth. Let us be glad and rejoice, and give honour to Him! [the stirring call, "Hallelu-jah!" verse 5, is now fully responded to] for the Marriage of The Lamb is come, and His Wife hath made herself ready." And to her was granted that she should be arrayed in fine linen, clean and bright: for the fine linen is the Righteousness of saints. And He [The Voice, John i. 1, from The Throne, verse 5, John xx. 17] saith unto me, "Write! Blessed are they who are called unto The Marriage Supper of The Lamb!" And He [The Spirit's asseveration, xiv. 13; xxii. 17] saith unto me, "These are the true sayings of God."

[After the Reign with Christ during a thousand years (xx. 4),—the Tabernacle of God remaining for that time, it would seem, in the heavens, though revealed to the earth's inhabitants partially and distantly,—The Marriage of The Lamb is publicly proclaimed. Then The Tabernacle of God,—the House not made with hands, builded together, grown unto a holy Temple, the Building of God of which Jesus Christ Himself is The Foundation and The Chief Corner-Stone, The Crown and Head-Stone in Which it is complete (2 Cor. v. 1; Eph. ii. 20-22; Col. ii. 10),—descends upon the New Earth (Rev. xxii. 3; v. 10), and then shall the righteous shine *forth* as the sun in The Kingdom of their Father (Matt. xiii. 43; 1 Cor. xv. 24-28).]

And I fell at his feet [the feet of the Angel, xvii. 1] to worship him. And he said unto me, "See thou do it not! I am thy fellow servant, and of thy brethren that have the Testimony of Jesus: worship God! for the testimony of Jesus is the spirit of prophecy."

THE VINE OF THE EARTH IS GATHERED.

THE KING OF KINGS COMES FORTH WITH HIS ARMIES, AND THE WINE-PRESS OF THE WRATH OF GOD IS TRODDEN WITHOUT THE CITY.

Rev. xi. 8; Matt. xxi. 38-41 (John xv.); Heb. xiii. 12, 13; Luke ix. 31.]

Rev. xiv. 17-20. And another Angel came out of the Temple which is in heaven, he also having a sharp sickle.

[The Son of Man Himself reaps the "Harvest," xiv. 14; John xiv. 3: an Angel cuts down the wild-vine, Matt. xiii. 41.]

And another Angel came out from the Altar, who had power over fire; and cried with a loud cry to him who had the sharp sickle, saying, "Thrust in thy sharp sickle, and gather the clusters of the vine of the earth! for her grapes are fully ripe." And the Angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great wine-press of the wrath of God. And the wine-press was trodden without the City, and blood came out of the wine-press, even unto the horse-bridles, by the space of a thousand and six hundred furlongs.

["This denotes a deep long torrent of blood. The Kedron, with its windings and in the sea itself, may have a length of 1,600 furlongs." Ezek. xxxii. 6.]

Rev. xvii. 11-14. The Beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition. And the ten horns which thou sawest are ten kings, who have received no kingdom as yet; but receive power as kings one Hour with the Beast. These have one mind, and shall give their power and strength unto the Beast. These shall make war with The Lamb, and The Lamb shall overcome them: for He is Lord of lords, and King of kings: and they that are with Him are called, and chosen, and faithful.

Rev. xix. 11-21. And I saw heaven opened, and behold! a

White horse; and He Who sat upon him was called Faithful and True, and in Righteousness He doth Judge and make war. His eyes as a flame of Fire, and on His head many crowns; and He had a Name written, that no man knew, but He Himself. And He was clothed with a vesture dipped in blood: and His Name is called The Word of God. And the armies in heaven followed Him upon white horses, clothed in fine linen, white and clean. And out of His mouth goeth a sharp sword, that with it He should smite the nations: and He shall rule them with a rod of iron: and He treadeth the wine-press of the fierceness and wrath of Almighty God [Isa., lxiii. 3]. And He hath on His vesture and on His thigh a Name Written "KING OF KINGS, AND LORD OF LORDS."

And I saw an Angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, "Come, and gather yourselves together unto the Supper of The Great God! that ye may eat the flesh of kings—of captains—of mighty men, of horses and of them that sit on them, and the flesh of all men, both free and bond, both small and great." And I saw the Beast, and the kings of the earth, and their armies, gathered together to make war against Him Who sat on the horse, and against His army. And the Beast was taken, and with him the False prophet that wrought miracles before him, with which he deceived them that had received the mark of the Beast, and them that worshipped his image.

These both were cast alive into a Lake of fire burning with brimstone. And the remnant were slain with the sword of Him Who sat upon the horse, which sword proceeded out of His mouth: and all the fowls were filled with their flesh.

R

THE DAY OF THE LORD,

EXTENDING THROUGH A PERIOD OF 1,000 YEARS.

[This Day dawns at the sounding of the Seventh Trumpet, and its proceedings open with the discriminating secret Judgment which separates the "Firstfruits" and raises the dead who died in faith. Quickly follows the Judgment on the Jewish Nation, when their rejected and dishonoured God Himself sends upon them the "strong delusion" of the last days, and leaves them to their own devices and chosen king. Then, under their belief in the Lie to whom they have committed themselves, is endured such Tribulation as was not since the beginning of the world, nor ever again shall be, *The* Tribulation the Great one. In this Judgment the lukewarm professors of Chrstianity share, who were found wanting, and were "left" when the "Firstfruits" were "taken." The Oppressor rules with subtlety and violence, inspired by the Serpent—the Dragon,—subjecting most of the civilised nations to his influence or his rule; and himself fails,—the "arm of flesh" in which the Jews had trusted,—when "the vine of the earth" is "trodden in the winepress" by The Glorious One Who comes up from "Idumæa," travelling in the greatness of His strength, and Mighty to save the oppressed, and to Judge the opposing nations in the "Valley of decision," —the Valley of Jehoshaphat (Isa. lxiii. 1-6; Joel iii. 12-14).

Then The Sun of Righteousness is fully risen with healing in His Wings, the Day of Peace pours its blessings down continuously, and the Restitution of all things begins under the Glorious Reign of The Lord and King Jesus Christ, The Father of the Everlasting Age, with His Saints, in the New Jerusalem, not yet descended to the earth (Rev. xix. 1-9); where, however, in the new Earthly city described by Ezekiel xl.—xlviii., The Messiah's Throne is set, of the increase of Whose Government and Peace [peaceful Government] there shall be no end; for He is not only The Wonderful, or Secret, Counsellor and The Prince of Peace, but also The Mighty God and The Father of The Everlasting Age (Isa. ix. 6, 7; Luke i. 32, 33).

These are the Times of Refreshing from The Presence of The Lord (Acts iii. 10-26): and this the Day of Righteous Judgment, of Truth, and Salvation (1 Pet. i. 5), when The King of kings and King of the Jews is acknowledged Lord of the whole earth. Ps. ii., lxxii.; lxxxix. 19-27.]

THE DAY OF THE LORD,

WHEN HE DOETH HIS "STRANGE ACT" AND "WORK" OF JUDGMENT.

Isa. xxviii. 21.

"Watchman! what of the Night?"

"The Morning cometh:—and also the Night." Isa. xxi. 11, 12.

["Night" preceding,—the eve of the Day. The "*evening and* the *morning*" are the Seventh Day.]

"The Night is far spent, the Day is at hand." Rom. xiii. 12.

[Isa. xxxiii. 14-16; comp. Matt. ii. 12; Luke xxi. 36; Mal. iii. 2; Rev. vi. 17; Ps. xv.]

"The ship was now in the midst of the sea, tossed with waves: for the wind was contrary. And in the fourth watch [3 to 6 a.m., Ex. xiv. 24] of the night Jesus went unto them, walking on the sea." Matt. xiv. 24, 25.

Isa. lxiii. 1-6. "Who is this that cometh from Edom, with dyed garments from Bozrah? this, glorious in His apparel, travelling in the greatness of His strength?"

"I Who speak in Righteousness, Mighty to save."

"Wherefore art Thou red in Thine apparel, and Thy garments like him that treadeth in the wine-vat?" (Rev. xix. 13.)

"I have trodden the wine-press alone; and of the people there was none with Me: for I will tread them in Mine anger (Rev. xix. 15), and trample them in My fury; and their blood shall be sprinkled upon My garments, and I will stain all My raiment. For the Day of vengeance is in Mine heart, and the Year of My redeemed [Lev. xxv. 8-13] is come. And I looked, and there was none to help; and I wondered that there was none to uphold: therefore Mine own Arm brought salvation unto Me; and My fury, it upheld Me. And

I will tread down the people in Mine anger, and make them drunk in My fury, and I will bring down their strength to the earth."

THE VINEYARD.

Isa. v. 1-4, 7. Now will I sing to My Well-Beloved a song of My Beloved touching His Vineyard. My Well-Beloved hath a Vineyard in a very fruitful hill. And He fenced it, and gathered out the stones thereof, and planted it with the choicest Vine, and built a tower in the midst of it, and also made a winepress therein: and He looked that it should bring forth grapes, and it brought forth wild grapes.

And now, O inhabitants of Jerusalem, and men of Judah ! judge, I pray you! betwixt Me and My Vineyard. What could have been done more to My Vineyard, that I have not done in it? wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes?

The Vineyard of The Lord of hosts is the House of Israel, and the men of Judah His pleasant plant: and He looked for judgment, but behold oppression; for righteousness, but behold a cry!

Isa. lxiii. 7—lxiv.—8; Jer. iv. 1, 2; Isa. xxviii. 23-29.

Matt. xxi. 33-37-42, 44. "Hear another parable! There was a certain householder, who planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country: and when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it. And the husbandmen took his servants, and beat one, and killed another, and stoned another.

Again, he sent other servants more than the first: and they did unto them likewise.

But last of all he sent unto them his son, saying, "They will reverence my son." But when the husbandmen saw the son, they said among themselves, "This is the heir; come, let us kill him, and let us seize on his inheritance!" And they caught him, and cast him out of the vineyard, and slew him.

When the lord, therefore, of the vineyard cometh, what will he do unto those husbandmen? They say unto Him, "He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, who shall render him the fruits in their seasons." Jesus saith unto them, "Did ye never read in The Scriptures, 'The Stone which the builders rejected, the same is become The Head of The Corner: this is The Lord's doing, and it is marvellous in our eyes?' . . And whosoever shall fall on This Stone shall be broken: but on whomsoever It shall fall, It will grind him to powder." (Isa. viii. 14, 15; Dan. ii. 44, 45.)

Rom. xi. 11, 12, 15, 16, 23, 25-29. Have they stumbled that they should *fall?* God forbid! but rather through their fall salvation is come unto the Gentiles, to provoke them to jealousy. Now if the fall of them be the riches of the world, and the diminishing [decay, loss] of them the riches of the Gentiles: how much more their fulness! . . If the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead? For if the firstfruit be holy, the lump is also holy; and if the root be holy, so are the branches. . . And they also, if they abide not still in unbelief, shall be graffed in: for God is able to graff them in again. . .

For I would not, brethren! that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness [hardness] in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved: as it is Written, "There shall come out of Zion The Deliverer, and shall turn away ungodliness from Jacob (Isa. lix. 20). For this is My Covenant unto them, when I shall take away their sins." As concerning The Gospel they are enemies for your sakes; but as touching the election, they are beloved for the fathers' sakes. For the gifts and calling of God are without repentance [change of purpose in Him].

Rev. vii. 14. These are they who came out of The Tribulation, the Great one, and have washed their robes, and made them white in the Blood of The Lamb [Dan. xii. 10; xi. 35].

Ezek. xiv. 13, 14. "Son of man! when the Land sinneth against Me by trespassing grievously, then will I stretch out Mine Hand upon it, and will break the staff of the bread thereof, and will send famine upon it, and will cut off man and beast from it [Deut. xxviii. 15-62]. Though these three men, Noah, Daniel, and Job, were in it, they should deliver but their own souls by their righteousness," saith The Lord God.

Luke xxiii. 28-31. "Daughters of Jerusalem! weep not for Me, but weep for yourselves, and for your children! For, behold! the days are coming, in which . they shall begin to say to the mountains, 'Fall on us!' and to the hills 'Cover us!' For if they do these things in a green tree, what shall be done in the dry?"

Isa. ii. 6-21. Therefore Thou hast forsaken Thy people the House of Jacob, because they be replenished more than the East, and are soothsayers like the Philistines, and they please themselves in [abound with] the children of strangers. Their Land also is full of silver and gold, neither is there any end of their treasures; their Land is also full of horses, neither is there any end of their chariots. Their Land also is full of idols; they worship the work of their own hands, that which their own fingers have made; and the mean man boweth down, and the great man humbleth himself: therefore forgive them not!

Enter into the rock, and hide thee in the dust, for fear of The Lord, and for the glory of His Majesty. The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and The Lord alone shall be exalted in that Day. For the Day of The Lord of Hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up; and he shall be brought low: And

Rev. vi. 12-17. And I beheld when He had opened the Sixth Seal,

[When the Year-day Seventh Trumpet has sounded, the literal-day fulfilment of all the Seals, &c. begins; and *all* in succession are fulfilled to the letter in this Dawn of the Day of The Lord, the last Week of Daniel's Prophecy, the time of Antichrist's "covenant." Dan. ix. 27.]

upon all the cedars of Lebanon, that are high and lifted up, and upon all the oaks of Bashan, and upon all the high mountains, and upon all the hills that are lifted up, and upon every high tower, and upon every fenced wall, and upon all the ships of Tarshish, and upon all pleasant pictures [pictures of desire]. And the loftiness of man shall be bowed down, and the haughtiness of men shall be made low: and The Lord alone shall be exalted in that Day. And the idols shall utterly pass away. And they shall go into the holes of the rocks, and into the caves of the earth, for fear of The Lord, and for the glory of His majesty, when He ariseth to shake terribly the earth [xxx. 30-33; Hagg. ii. 6; Heb. xii. 24-29]. In that Day a man shall cast his idols of silver, and his idols of gold, which they made for him to worship, to the moles and to the bats; to go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of The Lord, and for the glory of His majesty, when He ariseth to shake terribly the earth.

and, lo! there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; and the stars of heaven fell unto the earth, even as a Fig-tree casteth her green figs [Matt. xxiv. 32, 33], when she is shaken of a mighty wind. And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men and every bondman, and every freeman, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, "Fall on us, and hide us from The Face of Him Who sitteth on The Throne, and from the wrath of The Lamb!"

For the great Day of His wrath is come; and who shall be able to stand?

Isa. ii. 22. Cease ye from man, whose breath is in his nostrils! for wherein is he to be accounted of?

Isa iii. 1-5, 8-11. For, behold! The Lord, The Lord of Hosts, doth take away from Jerusalem and from Judah the stay and the staff, the whole stay of bread, and the whole stay of water,

[Rev. xi. 6:—xii. 17, famine to the body through the shutting up of the heavens, and famine also to the soul; Amos viii. 11-14. "Behold the days

come, saith The Lord God, that I will send a famine in the Land, not a famine of bread, nor a thirst for water, but of hearing the words of The Lord [John viii. 21 ; Matt. xxiii. 37-39]: and they shall wander from sea to sea, and from the North even to the East, they shall run to and fro to seek the word of The Lord, and shall not find it. In that day shall the fair virgins and young men faint for thirst. They that swear by the Sin [idol] of Samaria, and say, "Thy God, O Dan ! liveth ;" and "the Way (Acts ix. 2, xxiv. 14 ; John xiv. 6) of Beersheba liveth !" even they shall fall, and never rise up again.]

the mighty man, and the man of war, the judge, and the prophet, and the prudent, and the ancient, the captain of fifty, and the honourable man [eminent in countenance], and the counsellor, and the cunning artificer, and the eloquent orator. And I will give children to be their princes, and babes shall rule over them. And the people shall be oppressed, every one by another, and every one by his neighbour: the child shall behave himself proudly against the ancient, and the base against the honourable. . . For Jerusalem is ruined, and Judah is fallen: because their tongue and their doings are against the Lord, to provoke the eyes of His glory. The show of their countenance doth witness against them; and they declare their sin as Sodom, they hide it not. Woe unto their soul! for they have rewarded evil unto themselves. Say ye to the righteous, that it shall be well with him! for they shall eat the fruit of their doings.

["The labour of thy hands." Ps. cxxviii. 2. "They rest from their labours, and their works do follow them." Rev. xiv. 13.]

Woe unto the wicked! it shall be ill with him: for the reward of his hands shall be given him.

[Done to him: "they would none of My counsel: they despised all My reproof: therefore shall they eat of the fruit of their own way, and be filled with their own devices." Prov. i. 30, 31 ; Jer. vi. 19.]

Isa. v. 13-16, 18-30. Because My people have no knowledge: and their honourable men are famished, and their multitude dried up with thirst. Therefore hell [hades?] hath enlarged herself, and opened her mouth without measure: and their glory, and their multitude, and their pomp, and he that rejoiceth, shall descend into it. And

the mean man shall be brought down, and the mighty man shall be humbled, and the eyes of the lofty shall be humbled: but The Lord of Hosts shall be exalted in Judgment, and The God The Holy shall be sanctified in righteousness. . . Woe unto them that say, "Let Him make speed, and hasten His work, that we may see it, and let the counsel of The Holy One of Israel draw nigh and come, that we may know it!" Woe unto them that call evil good, and good evil, that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter! Woe unto them that are wise in their own eyes, and prudent in their own sight! . . Therefore as the fire devoureth the stubble, and the flame consumeth the chaff [Matt. iii. 12], so their root shall be as rottenness, and their blossom shall go up as dust: *because they have cast away The Law of The Lord of Hosts, and despised the word of the Holy One of Israel. Therefore* is the anger of The Lord kindled against His people, and He hath stretched forth His hand against them, and hath smitten them: and the hills did tremble, and their carcases were torn in the midst of the streets. For all this His anger is not turned away, but His hand is stretched out still.

And He will lift up an Ensign to the nations from far, and will hiss unto them from the end of the earth: and, behold! they shall come with speed swiftly: none shall be weary nor stumble among them; none shall slumber nor sleep; neither shall the girdle of their loins be loosed, nor the latchet of their shoes be broken: whose arrows are sharp, and all their bows bent, their horses' hoofs shall be counted like flint, and their wheels like a whirlwind: their roaring shall be like a lion, they shall roar like young lions: yea, they shall roar, and lay hold of the prey, and shall carry it away safe, and none shall deliver it.

And in that Day they shall roar against them like the roaring of the sea: and if one look unto the land, behold darkness and sorrow, and the light is darkened in the heavens thereof.

Isa. ix. 13-19, 21 (vi. 9-13). For the people turneth not unto Him Who smiteth them, neither do they seek The Lord of Hosts. Therefore The Lord will cut off from Israel head and tail, branch

and rush, in one Day. The ancient and honourable, he is the head; and the prophet that teacheth lies, he is the tail. For the leaders of this people cause them to err; and they that are led of them, are destroyed. Therefore The Lord shall have no joy in their young men, neither shall have mercy on their fatherless and widows: for every one is an hypocrite and an evil-doer, and every mouth speaketh folly [villany].

For all this His anger is not turned away, but His hand is stretched out still.

For wickedness burneth as the fire: it shall devour the briers and thorns, and shall kindle in the thickets of the forest, and they shall mount up like the lifting up of smoke. Through the wrath of The Lord of Hosts is the Land darkened, and the people shall be as the fuel of fire: no man shall spare his brother. . .

For all this His anger is not turned away, but His hand is stretched out still.

Deut. xxviii. 15-24, 28, 29, 35, 58-60, 62, 63. It shall come to pass, if thou wilt not hearken unto The Voice of The Lord thy God, to observe to do all His commandments and His statutes which I command thee this day; that all these curses shall come upon thee:

Cursed shalt thou be in the city,—and in the field. Cursed thy basket and thy store,—the fruit of thy body, and the fruit of thy Land, the increase of thy kine, and the flocks of thy sheep. Cursed shalt thou be when thou comest in,—and when thou goest out. The Lord shall send upon thee cursing, vexation, and rebuke, in all that thou settest thy hand unto which thou wouldst do, until thou be destroyed, and until thou perish quickly; because of the wickedness of thy doings, whereby thou hast forsaken Me. The Lord shall make the pestilence cleave unto thee, until He have consumed thee from off the Land, whither thou goest to possess it. The Lord shall smite thee with a consumption, and with a fever, and with an inflammation, and with an extreme burning, and with the sword [drought,margin] and blasting, and mildew; and they shall pursue thee until thou perish. And thy heaven that is over thy head shall be brass, and the earth that is under thee shall be iron. [Rev. xi. 6; Dan. ii. 39-40; iv. 15.] The

Lord shall make the rain of thy Land powder and dust: from heaven shall it come down upon thee, until thou be destroyed. . . . The Lord shall smite thee with madness, and blindness, and astonishment of heart: and thou shalt grope at noonday, as the blind gropeth in darkness, and thou shalt not prosper in thy ways: and thou shalt be only oppressed and spoiled evermore, and no man shall save thee. . . . The Lord shall smite thee in the knees, and in the legs, with a sore botch that cannot be healed [Rev. xvi. 2], from the sole of thy foot unto the top of thy head.

If thou wilt not observe to do all the words of this Law that are written in this book, that thou mayst fear this Glorious and Fearful Name, The LORD thy GOD; then The Lord will make thy plagues wonderful. . Moreover He will bring upon thee all the diseases of Egypt, which thou wast afraid of; and they shall cleave unto thee [Rev. xi. 6]. . And ye shall be left few [Zech. xiii. 8] in number, whereas ye were as the stars of heaven for multitude; because thou wouldst not obey The Voice of The Lord thy God. And it shall come to pass, that as The Lord rejoiced over you to do you good, and to multiply you; so The Lord will rejoice over you to destroy you, and to bring you to naught.

Deut. xxxii. 15-20, 22-25, 29-43. But Jeshurun waxed fat, and kicked: . then he forsook God Who made him, and lightly esteemed The Rock of his salvation. They provoked Him to jealousy with strange gods, with abominations provoked they Him to anger. They sacrificed unto devils, not to God; to gods whom they knew not, to new gods *that came newly up* (Dan. xi. 38; Rev. xiii. 11-17), whom your fathers feared not. Of The Rock that begat thee thou art unmindful, and hast forgotten God Who formed thee. And when The Lord saw it He abhorred them, because of the provoking of His sons, and of His daughters. And He said, "I will hide My Face from them, I will see what their end shall be: for they are a very froward generation, Children *in whom is no faith* [Luke xviii. 8].

"For a fire is kindled in Mine anger, and shall burn unto the lowest hell, and shall consume the earth with her increase, and set on fire the foundations of the mountains. I will heap mischiefs upon them;

I will spend Mine arrows upon them. They shall be burnt with hunger (Rev. xi. 6), and devoured with burning heat (Rev. xvi. 8, 9), and with bitter destruction: I will also send the teeth of beasts upon them, with the poison of serpents of the dust. The sword without, and terror from the chambers, shall destroy [bereave] both the young man and the virgin, the suckling also with the man of grey hairs.

"Oh that they were wise, that they understood this! that they would consider their latter end! How should one chase a thousand, and two put ten thousand to flight, except their Rock had sold them, and The Lord had shut them up? For their rock is not as our Rock, even our enemies themselves being judges. For *their vine* is of [worse than] *the vine of Sodom*, and the fields of Gomorrah: *their* grapes are *grapes of gall, their clusters are bitter:* their wine is the poison of dragons, and the cruel venom of asps.

"Is not this laid up in store with Me, and sealed up among my treasures? To Me belongeth vengeance, and recompense; their foot shall slide in due time: for the Day of their calamity is at hand, and the things that shall come upon them make haste."

For The Lord shall Judge His people, and repent Himself for His servants, when He seeth that their power is gone, and there is none shut up or left. And He shall say, "Where are their gods, their rock in whom they trusted, which did eat the fat of their sacrifices, and drank the wine of their drink offerings? let them rise up and help you, and be your protection [an hiding for you]! See now that I, even I, am He, and there is no god with Me: I kill, and I make alive; I wound, and I heal; neither is there any that can deliver out of My hand. For I lift up My hand to heaven, and say, 'I live for ever!' If I whet My glittering sword, and Mine hand take hold on Judgment; I will render vengeance to Mine enemies, and will reward them that hate Me. I will make Mine arrows drunk with blood, and My sword shall devour flesh; and that with the blood of the slain and of the captives, from the beginning of revenges upon the enemy." [Luke xix. 27; Rev. xix. 17-21, 15.]

Rejoice, O ye nations! with His people; for He will avenge the blood of His servants, and will render vengeance to His adversaries, and will be merciful unto His Land, and to His people.

THE JEWS BETAKING THEMSELVES TO THE CITY WHICH THE LORD FOUNDED, BUT NOT IN OBEDIENCE TO HIM AS KING:—THE "DELUSIONS" FOLLOW.

[Isa. viii. 12-19-22, xxviii. 2, 14-29; lxvi. 1-4, 5; John v. 43; Jer. xxx. 7; Matt. xxiv.; Rev. xiii.; xi. 3-6.]

Jer. v. 2, 3, 21-31. Though they say, "The Lord liveth!" surely they swear falsely. O Lord! are not Thine eyes upon the Truth? Thou hast stricken them but they have not grieved; Thou hast consumed them, but they have refused to receive correction: they have made their faces harder than a rock; they have refused to return.

Hear now this, O foolish people, and without understanding [heart]! who have eyes, and see not; who have ears, and hear not [Isa. vi.]: Fear ye not ME? saith The Lord: will ye not tremble at My Presence, Who have placed the sand for the bound of the sea by a perpetual decree, that it cannot pass it: and though the waves thereof toss themselves, yet can they not prevail; though they roar, yet can they not pass over it! But this people hath a revolting and a rebellious heart [Ps. xxxii. 9, 10]; they are revolted and gone. Neither say they in their heart, "Let us now fear The Lord our God, Who giveth rain, both the former and the latter, in its season: He reserveth unto us the appointed weeks of harvest."

Your iniquities have turned away these things, and your sins have withholden good things from you. For among My people are found wicked men: they lay wait as he that setteth snares; they set a trap, they catch men. . . Yea, they overpass the deeds of the wicked: . . Shall I not visit for these things? saith The Lord: shall not My soul be avenged on such a nation as this? A wonderful and horrible thing ["astonishment and filthiness"—terms connected with idol worship, Dan. xii. 11 margin: Rev. xvii. 4] is committed in the Land; the prophets prophesy falsely, and the priests bear rule by their means; and My people love to have it so: and what will ye do in the end thereof?

Isa. xlviii. 1-11. Hear ye this, O House of Jacob! who are called

by the name of Israel, and are come forth out of the waters of Judah, who swear by The Name of The Lord, and make mention of The God of Israel, but not in truth nor in righteousness [Exod. xxxii. 5, 4]! For they call themselves of the holy city, and stay themselves upon The God of Israel; The Lord of Hosts is His Name.

I have declared the former things from the beginning; and they went forth out of My mouth, and I showed them: I did them suddenly and they came to pass. Because I knew that thou art obstinate [hard], and thy neck is an iron sinew, and thy brow brass; I have even from the beginning declared it to thee; before it came to pass I showed it thee: *lest thou shouldst say, "Mine idol hath done them, and* my graven image, and my molten image *hath commanded them."* . . Yea, thou heardest not; yea thou knewest not; yea, from that time thine ear was not opened: for I knew that thou wouldst deal very treacherously, and wast called a transgressor from the womb. For My Name's sake will I defer Mine anger, and for My praise will I refrain for thee, that I cut thee not off. Behold! I have refined thee, but not for silver; I have chosen thee in the furnace of affliction [Ezek. xxii. 20-22].

For Mine own sake, even for Mine own sake, will I do it: for how should My Name be polluted! and I will not give My Glory unto another.

16—19. Come ye near unto Me, hear ye this! I have not spoken in secret from the Beginning: from the time that it was, there am I: and now The Lord God, and His Spirit hath sent Me [lxi. 1]. Thus saith The Lord thy Redeemer, The Holy One of Israel; I am The Lord thy God Who teacheth thee to profit, Who leadeth thee by the way that thou shouldst go. Oh, that thou hadst hearkened to My commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea: thy seed also had been as the sand [Gen. xxii. 17], . . his name should not have been cut off nor destroyed from before Me [Luke xix. 41-44; xiii. 34].

Isa. lix. 1-15. Behold! The Lord's hand is not shortened, that it cannot save; neither His ear heavy, that it cannot hear: but your iniquities have separated between you and your God, and your sins

have made him hide His Face from you, that He will not hear [John viii. 21]. For your hands are defiled with blood, and your fingers with iniquity: your lips have spoken lies, your tongue hath muttered perverseness. None calleth for justice, nor any pleadeth for truth: they trust in Vanity and speak lies: they conceive mischief, and bring forth iniquity. They hatch cockatrice' [adder's] eggs, and weave the spider's web: he that eateth of their eggs dieth, and that which is sprinkled is as if there brake out a viper [margin].

Their webs shall not become garments, neither shall they cover themselves with their works [xxviii. 20]: their works are works of iniquity, and the act of violence is in their hands. . . They have made them crooked paths: whosoever goeth therein shall not know peace. Therefore is judgment far from us, neither doth justice overtake us: we wait for light, but behold! obscurity; for brightness, but we walk in darkness. We grope for the wall like the blind, and we grope as if we had no eyes: we stumble at noonday as in the night; we are in desolate places as dead men. We roar all like bears, and mourn sore like doves; we look for judgment, but there is none; for salvation, but it is far off from us. For our transgressions are multiplied before Thee, and our sins testify against us: for our transgressions are with us [Rom. vii. 24]; and as for our iniquities, we know them; in transgressing and lying against The Lord, and departing away from our God, speaking oppression and revolt, conceiving and uttering from the heart words of falsehood. And judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street, and equity cannot enter. Yea, truth faileth; and he that departeth from evil is accounted mad: and The Lord saw it, and it displeased Him that there was no judgment.

THE KING REIGNS OF WHOM SAUL WAS A TYPE.

1 Sam. viii. 5-20, "Now make us a king to judge us like all the nations!"

And Samuel prayed unto The Lord.

And The Lord said unto Samuel, "Hearken unto the voice of the people in all that they say unto thee! for they have not rejected thee, but they have rejected ME, that I should not reign over them. According to all the works which they have done since the day that I brought them up out of Egypt even unto this day, wherewith they have forsaken ME, and served other gods, so do they also unto thee. Now, therefore, hearken unto their voice: howbeit when thou hast solemnly protested against them, then thou shalt show them the manner of the king that shall reign over them." "He will take your sons and daughters: your fields, and vineyards, and oliveyards, and give them to his servants; he will take your goodliest young men, your men-servants and maid-servants, and your asses, and put them to his work. And ye shall cry out in that Day because of your king whom ye shall have chosen; and The Lord will not hear you in that Day."

Nevertheless the people refused to obey the voice of Samuel; and they said "Nay, but we will have a king over us; that we also may be like all the nations; and that our king may judge us, and go out before us, and fight our battles."

[Luke xix. 14. "We will not have this Man [12] to reign over us."

John xix. 15. "We have no king but Cæsar."]

THE CATASTROPHE.

Isa. xxviii. 14-22, xxi. 2, 6-10.

Ezek. xxii. 2-8, 13, 14, 17-22. Now, thou son of man! wilt thou plead for the city of bloods? Yea, thou shalt show her all her abominations. Then say thou, "Thus saith The Lord thy God, The city sheddeth blood in the midst of it, that her time may come, and maketh idols against herself to defile herself. Thou art become guilty in thy blood that thou hast shed; and hast defiled thyself in thine idols which thou hast made; and thou hast caused thy days to draw near, and art come even unto thy years: therefore have I made

thee a reproach unto the heathen, and a mocking to all countries. Those that be near, and those that be far from thee, shall mock thee, who art infamous [polluted of name] and much vexed. Behold! the princes of Israel, every one, were in thee to their power to shed blood. In thee have they set light by father and mother: in the midst of thee have they dealt by oppression [deceit] with the stranger: in thee have they vexed the fatherless and the widow. Thou hast despised Mine holy things, and hast profaned My sabbaths.

"Behold! therefore have I smitten Mine hand at thy dishonest gain which thou hast made, and at thy blood which hath been in the midst of thee. Can thine heart endure, or can thine hands be strong, in the days that I shall deal with thee? I, The Lord, have spoken it, and will do it."

And the word of The Lord came unto me, saying, "Son of man! the House of Israel is to ME become dross: all they are brass, and tin, and iron, and lead, in the midst of the furnace; they are even the drosses of silver. Therefore, thus saith The Lord God; Because ye are all become dross, behold! therefore I will gather you into the midst of Jerusalem. *As they gather silver, and brass, and iron, and lead, and tin, into the midst of the furnace, to blow the fire upon it, to melt it; so will I gather you in Mine anger and in My fury, and I will leave you there, and melt you.* Yea, I will gather you, and blow upon you in the fire of My wrath, and ye shall be melted in the midst thereof. As silver is melted in the midst of the furnace, so shall ye be melted in the midst thereof; and ye shall know that I, The Lord, have poured out My fury upon you."

Jer. v. 10-13, 14, 18. Go ye up upon her walls, and destroy! but make not a full end! take away her battlements! for they are not The Lord's. For the House of Israel and the House of Judah have dealt very treacherously against ME, saith The Lord. They have belied The Lord, and said, "It is not He; neither shall evil come upon us [Gen. iii. 4]; neither shall we see sword nor famine: and the Prophets shall become wind, and the word is not in them: thus shall it be done unto *them*."

Wherefore thus saith The Lord God of Hosts, Because ye speak

this word, behold! I will make My words in thy mouth fire, and this people wood, and it shall devour them. . . Nevertheless, in those days, saith The Lord, I will not make a full end with you.

Isa. xxiv. 13-18. When thus it shall be in the midst of the Land among the people, there shall be as the shaking of an olive tree, and as the gleaning grapes when the vintage is done. They shall lift up their voice, they shall sing for the majesty of The Lord, they shall cry aloud from the sea. Wherefore glorify ye The Lord in the fires [valleys?], even The Name of The Lord God of Israel in the isles of the sea.

From the uttermost part of the earth have we heard songs, even glory to The Righteous One. But I said, "My leanness! my leanness! woe unto me! the treacherous dealers have dealt treacherously; yea, the treacherous dealers have dealt very treacherously." Fear, and the pit, and the snare, are upon thee, O inhabitant of the earth. And it shall come to pass that he who fleeth from the noise of the fear shall fall into the pit; and he that cometh up out of the midst of the pit shall be taken in the snare: for the windows from on high are open, and the foundations of the earth do shake.

Isa. xxix. 1-16. Woe to Ari-el, to Ari-el! [Gen. xlix. 9] of the city where David dwelt. Add ye year to year; let them kill sacrifices [cut off the heads, lxvi. 3]. Yet I will distress Ariel, and there shall be heaviness and sorrow: and it shall be unto Me as Ariel. And I will camp against thee round about, and will lay siege against thee with a mount, and I will raise forts against thee. And thou shalt be brought down, and shalt speak out of the ground, and thy speech shall be low out of the dust, and thy voice shall be, as of one that hath a familiar spirit [viii. 19; Deut. xviii. 10-15; Lev. xix. 31; 1 Sam. xxviii. 3, 6, 7, xiii. 11-13, xv. 21-23 (Acts xvi. 16); 1 Chr. x. 13, 14 (2 Chr. xxvi. 16)], out of the ground, and thy speech shall whisper out of the dust. Moreover, the multitude of thy strangers shall be like small dust, and the multitude of the terrible ones shall be as chaff that passeth away: yea, it shall be at an instant suddenly [xxx. 3-13-17]. Thou shalt be visited of The Lord of Hosts with thunder, and with earthquake, and great noise, with storm and tempest, and the flame of devouring fire.

[And the multitude of all the nations that fight against Ariel, even all that fight against her and her munition, and that distress her, shall be as a dream of a night vision. It shall even be as when a hungry man dreameth, and, behold! he eateth; but he awaketh, and his soul is empty: or as when a thirsty man dreameth, and, behold! he drinketh; but he awaketh, and, behold! he is faint, and his soul hath appetite: so shall the multitude of all the nations be, that fight against Mount Zion.]

Stay yourselves, and wonder! take your pleasure, and riot! they are drunken, but not with wine; they stagger, but not with strong drink. For The Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes: the prophets and your rulers, the seers hath He covered. And the vision of all is become unto you as the words of a letter that is sealed, which men deliver to one that is learned, saying, "Read this, I pray thee!" and he saith, "I cannot; for it is sealed:" and the book [letter] is delivered to him that is not learned, saying, "Read this, I pray thee!" and he saith, "I am not learned."

Wherefore The Lord said, "Forasmuch as this people draw near Me with their mouth, and with their lips do honour Me, but have removed their heart far from Me, and their fear towards Me is taught by the precept of men: therefore, behold! I will proceed to do a marvellous work among this people, even a marvellous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid. Woe unto them that seek deep to hide their counsel from The Lord, and their works are in the dark, and they say, 'Who seeth us?' and 'Who knoweth us?' Surely your turning of things upside down shall be esteemed as the potter's clay: for shall the work say of him that made it, 'He made me not?' or shall the thing framed say of him that framed it, 'He had no understanding?'"

Isa. lxv. 6, 7-11-14. Behold! it is Written before Me: I will not keep silence, but will recompense, even recompense into their bosom, your iniquities, and the iniquities of your fathers together [Matt. xxiii. 34-36], saith The Lord, who have burned incense upon the

mountains, and blasphemed Me upon the hills: therefore will I measure their former work into their bosom.

Thus saith The Lord, "As the new wine is found in the cluster, and one saith, 'Destroy it not! for a blessing is in it:' so will I do for My servants' sakes, that I may not destroy them all. And I will bring forth a seed out of Jacob, and out of Judah an inheritor of My mountains: and Mine elect shall inherit it, and My servants shall dwell there. And Sharon shall be a fold of flocks, and the valley of Achor a place for the herds to lie down in, for My people that have sought Me.

"But ye are they that forsake The Lord, that forget My holy Mountain, that prepare a table for that troop, and that furnish the drink offering unto that number [Isa. xl. 25, 26; Jer. xix. 13, xxxiii. 22; Isa. xxxiv. 4; Zeph. i. 5]. Therefore will I number you to the sword, and ye shall all bow down to the slaughter: because when I called, ye did not answer; when I spake, ye did not hear; but did evil before Mine eyes, and did choose that wherein I delighted not. Therefore, thus saith The Lord God, Behold! My servants shall eat, but ye shall be hungry: behold! My servants shall drink, but ye shall be thirsty: behold! My servants shall rejoice, but ye shall be ashamed: Behold! My servants shall sing for joy of heart [lxvi. 5; John xx. 20], but ye shall cry for sorrow of heart, and shall howl for vexation [breaking] of spirit."

Jer. ii. 11, 13, 19. Hath a nation changed *their* gods [which are yet no gods]? But My people have changed their Glory for that which doth not profit. Be astonished, O ye heavens! at this, and be horribly afraid, be ye very desolate! saith The Lord. For My people have committed two evils; they have forsaken Me, The Fountain of Living Waters, and hewed them out cisterns, broken cisterns, that can hold no water.

Thine own wickedness shall correct thee, and thy backslidings shall reprove thee: know therefore and see that it is an evil thing and bitter, that thou hast forsaken The Lord thy God, and that My fear is not in thee, saith The Lord God of Hosts.

IN THE DAY OF THE LORD

THE SMITING OF THE LORD'S HAND PRUNES AND PURIFIES ISRAEL: HIS ENEMIES HIS SMITING DESTROYS.

(Isa. lxv. 8-10:—Dan. xi. 33-35, xii. 1-3, 10, 12; 1 Pet. iv. 12-14; Rev. xiv. 6-12-16; Isa. xxv. 1-5; Ps. xliv. [Isa. xxvi. 20, 21 (Ps. xxxi. 19-21). The Lord's hidden ones, who are removed before the Great Tribulation, being carried into a wilderness, or who are translated when the believing "dead" are raised up, are here referred to; those "from among the dead," who are distinguished in Isa. xxvi. 19 from the dead *not* in Christ, verse 14, and Rev. xx. 12; Ps. xlix. 14.] Zeph. ii. 3.)

Isa. xxvii. 1-7-9. In that Day The Lord with His sore and great and strong sword shall punish Leviathan the piercing [crossing like a bar] Serpent, even Leviathan that crooked Serpent; and He shall slay the Dragon that is in the sea.

In that Day sing ye unto her [the Land of Judah, xxvi. i.], "A vineyard of red wine!" "I, The Lord, do keep it; I will water it every moment: lest any hurt it, I will keep it night and day. Fury is not in Me: who would set the briers and thorns against Me in battle? I would go through them, I would burn them together.

"Or let him take hold of My strength, that he may make peace with Me; and he shall make peace with Me."

He shall cause them that come of Jacob to take root: Israel shall blossom and bud, and fill the face of the world with fruit [Rom. xi. 15].

Hath He smitten him, according to the stroke of those that smote him? or is he slain according to the slaughter of them that are slain by him? In measure, when it shooteth forth, thou wilt debate with it: he stayeth his rough wind in the day of the East wind. By this therefore shall the iniquity of Jacob be purged; and *this is all the fruit to take away his sin; when he maketh all the stones of the Altar as chalkstones that are beaten in sunder, the groves and sun-images shall not stand up.*

Isa. xxviii. 1-13. Woe to the crown of pride, to the drunkards of Ephraim, whose glorious beauty is a fading flower, which are on

the head of the fat valleys of them that are overcome with wine! Behold, The Lord hath *a mighty and strong one*, who as *a tempest of hail and a destroying storm*, as *a flood of mighty waters overflowing*, shall cast down to the earth with the hand. The crown of pride, the drunkards of Ephraim, shall be *trodden with feet:* and the glorious beauty, which is on the head of the fat valley, shall be a fading flower, and *as the hasty fruit before the summer* [Matt. xxiv. 32]; which when he that looketh upon it seeth, while it is yet in his hand he eateth it up.

In that Day shall The Lord of Hosts be for a Crown of Glory, and for a Diadem of Beauty, unto the residue of His people. And for a Spirit of Judgment to him that sitteth in judgment, and for Strength to them that turn the battle to the gate.

But they also have erred through wine, and through strong drink are out of the way; the priest and the prophet have erred through strong drink [Rev. xvii. 2, 4], they are swallowed up of wine, they are out of the way through strong drink; they err in vision, they stumble in judgment. For all tables are full of vomit and filthiness, so that there is no place clean. Whom shall He teach knowledge? and whom shall He make to understand doctrine [the hearing]? them that are weaned from the milk, and drawn from the breasts. . . For with stammerings of lips and another tongue He hath spoken to this people. To whom He said, "This is the Rest wherewith ye may cause the weary to rest; and this is the Refreshing:" yet they would not hear. But the word of The Lord was unto them precept upon precept; line upon line; here a little, and there a little; that they might go, and fall backward, and be broken, and snared, and taken.

Isa. xxix. 17-24. Is it not yet a very little while, and Lebanon shall be turned into a fruitful field, and the fruitful field shall be esteemed as a forest? And in that Day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness. The meek also shall increase their joy in The Lord, and the poor among men shall rejoice in The Holy One of Israel. For the Terrible one is brought to naught, and the Scorner

is consumed, and all that watch for iniquity are cut off: that make a man an offender for a word, and lay a snare for him that reproveth in the gate, and turn aside the just for a thing of naught. Therefore, thus saith The Lord, Who redeemed Abraham, concerning the House of Jacob, "Jacob shall not now be ashamed, neither shall his face now wax pale. But when he seeth his children, the work of Mine hands, in the midst of him [Isa. viii. 18; Heb. ii. 12, 13], they shall sanctify My name, and sanctify The Holy One of Jacob, and shall fear The God of Israel. They also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine."

Isa. lix. 16-19. And he saw that there was no man, and wondered that there was no intercessor: therefore His Arm brought Salvation unto Him; and His Righteousness it sustained Him. For He put on Righteousness as a breast-plate, and a helmet of Salvation upon His head; and He put on the garments of vengeance for clothing, and was clad with zeal as a cloak [Rev. xix. 13; John ii. 17 (Ps. lxix. 9); Matt. iii. 12]. According to their deeds, accordingly He will repay, fury to His adversaries, recompence to His enemies; to the islands He will repay recompence. So shall they fear The Name of The Lord from the west, and His Glory from the rising of the sun. When the enemy shall come in like a flood, The Spirit of The Lord shall lift up a Standard against him [put him to flight].

Jer. xxx. 8-16. For it shall come to pass in that Day, saith The Lord of Hosts, that I will break his yoke [xxix. 21, xxx. 4-7] from off thy neck, and will burst thy bonds, and strangers shall no more serve themselves of him: but they shall serve The Lord their God, and *David their king, whom I will raise up unto them.* Therefore, fear thou not, O My servant Jacob, saith The Lord; neither be dismayed, O Israel! for, lo! I will save thee from afar, and thy seed from the land of their captivity; and Jacob shall return, and shall be in rest, and be quiet, and none shall make him afraid. For I am with thee, saith The Lord, to save thee: though I make a full end of all nations whither I have scattered thee, yet will I *not make a full end of thee:* but I will *correct thee in measure,* and will not leave thee altogether unpunished. For, thus saith The Lord, "Thy bruise

is incurable, and thy wound is grievous. There is none to plead thy cause, that thou mayst be bound up: thou hast no healing medicines. All thy lovers have forgotten thee; they seek thee not; for I have wounded thee with the wound of *an enemy*, with the chastisement of *a cruel one*, for the multitude of thine iniquity; because thy sins were increased. Why criest thou for thine affliction? thy sorrow is incurable for the multitude of thine iniquity: because thy sins were increased I have done these things unto thee.

Therefore all they that devour thee shall be devoured; and all thine adversaries, every one of them shall go into captivity; and they that spoil thee shall be a spoil, and all that prey upon thee will I give for a prey.

Isa. xvii. 4-11. In that Day it shall come to pass, that the glory of Jacob shall be made thin, and the fatness of his flesh shall wax lean. And it shall be as when the harvest-man gathereth the corn, and reapeth the ears with his arm; and it shall be as he that gathereth ears in the valley of Rephaim.

Yet gleaning grapes shall be left in it, as the shaking of an olive tree, two or three berries in the top of the uppermost bough, four or five in the outmost fruitful branches thereof, saith The Lord God of Israel. At that Day shall a man look to his Maker, and his eyes shall have respect to The Holy One of Israel. And he shall not look to the altars, the work of his hands, neither shall respect that which his fingers have made, either the groves, or the sun-images. [Rev. xiv. 6-11, 14-16].

In that Day shall his strong cities be as a forsaken bough, and an uppermost branch, which they left because of the children of Israel: and there shall be desolation. Because thou hast forgotten The God of thy salvation, and hast not been mindful of The Rock of thy Strength, therefore shalt *thou* [Isa. v. 1-7] plant pleasant plants, and shalt set it with strange slips: in the day shalt thou make thy plant to grow, and in the morning shalt thou make thy seed to flourish: but the harvest shall be removed in the day of inheritance, and there shall be deadly sorrow.

Zeph. i. 7, 8, 10-18. Hold thy peace at The Presence of The

Lord God: for The Day of The Lord is at hand: for The Lord hath prepared a sacrifice, He hath bidden [sanctified, or prepared] His guests. And it shall come to pass in the Day of The Lord's sacrifice, that I will punish [visit upon] the princes, and the king's children, and all such as are clothed with strange apparel. . And it shall come to pass in that Day, saith The Lord, that there shall be the noise of a cry from the fish gate, and a howling from the second, and a great crashing from the hills. Howl! ye inhabitants of Maktesh! for all the merchant people are cut down; all they that bear silver are cut off. And it shall come to pass at that time, that I will search Jerusalem with candles, and punish the men that are settled on their lees: that say in their heart, "The Lord will not do good, neither will He do evil." Therefore their goods shall become a booty, and their houses a desolation: they shall also build houses, but not inhabit them; and they shall plant vineyards, but not drink the wine thereof.

The Great Day of The Lord is near, it is near, and hasteth greatly, even the voice of The Day of The Lord: the mighty man shall cry there bitterly. That Day is a Day of Wrath, a Day of Trouble and distress, a Day of wasteness and desolation, a Day of darkness and gloominess, a Day of clouds and thick darkness. A Day of the Trumpet and alarm against the fenced cities, and against the high towers. And I will bring distress upon men that they shall walk like blind men, because they have sinned against The Lord: and their blood shall be poured out as dust, and their flesh as the dung. Neither their silver nor their gold shall be able to deliver them in The Day of The Lord's Wrath; but the whole Land shall be devoured by the fire of His jealousy.

Zeph. ii. 1-3, 11; iii. 8. Gather yourselves together, yea, gather together, O nation not desirous! Before the decree bring forth, before the Day pass as the chaff, before the fierce anger of The Lord come upon you, before The Day of The Lord's anger come upon you. Seek ye The Lord, all ye meek of the earth! who have wrought His judgment, seek righteousness, seek meekness: it may be ye shall be hid in The Day of The Lord's anger.

The Lord will be terrible unto them: for He will famish all the gods of the earth; and men shall worship Him, every one from his place, even all the isles of the heathen.

Therefore, wait ye upon Me, saith The Lord, until the Day that I rise up to the prey! for My determination is to gather the nations, that I may assemble the kingdoms, to pour upon them Mine indignation, even all My fierce anger: for all the earth shall be devoured with the fire of My jealousy.

THE DESTRUCTION OF THE ENEMIES OF THE LORD,

UNDER THE CHARACTER OF IDUMEA AND OF BABYLON; AS THE OVERTHROW OF SODOM AND GOMORRAH.

Gen. xix. 22-29.

Jer. xlix. 8-13, 16, 18-20 (l. 35-46)-22. I will bring the calamity of Esau upon him, the time that I will visit him. If grape gatherers come to thee, would they not leave some gleaning grapes? if thieves by night, they will destroy till they have enough. But I have made Esau bare, I have uncovered his secret places, and he shall not be able to hide himself: his seed is spoiled, and his brethren, and his neighbours, and he is not.

Leave thy fatherless children, I will preserve them alive; and let thy widows trust in Me!

For, thus saith The Lord; "Behold! they whose judgment was not to drink of the cup have assuredly drunken; and art thou he that shall altogether go unpunished? thou shalt not go unpunished, but thou shalt surely drink of it. For I have sworn by Myself, saith The Lord, that Bozrah shall become a desolation, a reproach, a waste, and a curse; and all the cities thereof shall be perpetual wastes.

Thy terribleness hath deceived thee, and the pride of thine heart, O thou that dwellest in the clefts of the rock, that holdest the height of the hill! though thou shouldst make thy nest as high as the eagle, I will bring thee down from thence, saith The Lord. . . As

in the overthrow of Sodom and Gomorrah and the neighbour cities thereof, saith The Lord, no man shall abide there, neither shall a son of man dwell in it. Behold! he shall come up like a lion from the swelling of Jordan against the habitation of the strong: but I will suddenly make him run away from her: and who is a chosen man, that I may appoint over her? for who is like Me? and who will appoint Me the time? [convent Me in Judgment?] and who is that shepherd that will stand before Me. Therefore hear the counsel of The Lord, that He hath taken against Edom; and His purposes that He hath purposed, against the inhabitants of Teman; "Surely the least of the flock shall draw them out; surely He shall make their habitations desolate with them. The earth is moved at the noise of their fall, at the cry the noise thereof was heard in the Red [Weedy] Sea. Behold, he shall come up and fly as the eagle, and spread his wings over Bozrah: and at that Day shall the heart of the mighty men of Edom be as the heart of a woman in her pangs.

Isa. xiii. 2-19. Lift ye up a banner upon the high mountain, exalt the voice unto them, shake the hand, that they may go into the gates of the nobles.

I have commanded My sanctified ones, I have also called My mighty ones for Mine anger, even them who rejoice in My highness.

The noise of a multitude in the mountains, like as of a great people; a tumultuous noise of the kingdoms of nations gathered together; The Lord of Hosts mustereth the host of the battle. They come from a far country, from the end of heaven, even The Lord, and the weapons of His indignation, to destroy the whole land.

Howl ye! for The Day of The Lord is at hand; it shall come as a destruction from The Almighty.

Therefore shall all hands be faint [fall down], and every man's heart shall melt: And they shall be afraid: pangs and sorrows shall take hold of them: . they shall be amazed [wonder] one at another; their faces shall be as faces of the flames.

Behold! The Day of The Lord cometh, cruel both with wrath and

fierce anger, to lay the land desolate: and He shall destroy the sinners thereof out of it. For the stars of heaven and the constellations thereof shall not give their light: the sun shall be darkened in his going forth; and the moon shall not cause her light to shine [Rev. vi. 12-14]. And I will punish *the world* for their evil, and the wicked for their iniquity; and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible. I will make a man more precious than fine gold, even a man than the golden wedge of Ophir. Therefore I will shake the heavens, and the earth shall remove out of her place, in the wrath of The Lord of Hosts, and in the Day of His fierce anger. And it shall be as the chased roe, and as a sheep that no man taketh up: they shall every man turn to his own people, and flee every one into his own land. Every one that is found shall be thrust through; and every one that is joined unto them shall fall by the sword. Their children also shall be dashed to pieces before their eyes; their houses shall be spoiled. . . . . Behold! I will stir up the Medes against them, who shall not regard silver; and as for gold, they shall not delight in it. Their bows also shall dash the young men to pieces; and they shall have no pity—their eye shall not spare children.

And Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as the overthrowing of Sodom and Gomorrah.

[Foreshadowed also in Isa. xlvi., xlvii.; comp. Rev. xviii.]

THE JUDGMENT OF ALL NATIONS, IN THE VALLEY OF JEHOSHAPHAT.

Isa. xvii. 12-14. Woe to the multitude of many people which make a noise like the noise of the seas; and to the rushing of nations, that make a rushing like the rushing of mighty waters! The nations shall rush like the rushing of many waters: but God shall rebuke them, and they shall flee far off, and shall be chased as the chaff of

the mountains before the wind, and like thistle-down before the whirlwind.

And, behold! at evening tide trouble; and before the Morning he is not. This is the portion of them that spoil us, and the lot of them that rob us.

Joel ii., iii. Blow ye the trumpet in Zion, and sound an alarm in My Holy Mountain: let all the inhabitants of the Land tremble: for The Day of The Lord cometh, for it is nigh at hand; a Day of darkness [Rev. ix. 1-11] and of gloominess, a Day of clouds and of thick darkness, as the morning spread upon the mountains: a great people and a strong; there hath not been ever the like, neither shall be any more after it, even to the years of many generations. A fire devoureth before them; and behind them a flame burneth: the Land is as the Garden of Eden before them, and behind them a desolate wilderness: yea, and nothing shall escape them. The appearance of them is as the appearance of horses; and as horsemen, so shall they run. Like the noise of chariots on the tops of mountains shall they leap, like the noise of a flame of fire that devoureth the stubble, as a strong people set in battle array. Before their face the people shall be much pained: all faces shall gather blackness. They shall run like mighty men; they shall climb the wall like men of war; and they shall march every one on his ways, and they shall not break their ranks: neither shall one thrust another; they shall walk every one in his path: and when they fall upon the sword [dart] they shall not be wounded. They shall run to and fro in the city; they shall run upon the wall, they shall climb up upon the houses; they shall enter in at the windows like a thief [Rev. ix. 3]. The earth shall quake before them; the heavens shall tremble: the sun and the moon shall be dark, and the stars shall withdraw their shining: And The Lord shall utter His Voice before His army: for His camp is very great; for He is strong Who executeth His word: for The Day of The Lord is great and very terrible: and who can abide it?

Therefore, also, now, saith The Lord, "Turn ye even to Me with all your heart, and with fasting, and with weeping, and with mourn-

ing: and rend your heart, and not your garments, and turn unto The Lord your God: for He is gracious and merciful, slow to anger, and of great kindness, and repenteth Him of the evil. Who knoweth if He will return and repent, and leave a blessing behind Him; even a meat offering and a drink offering unto The Lord your God!"

Blow the Trumpet in Zion, sanctify a fast, call a solemn assembly: gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts: let the bridegroom go forth of his chamber, and the bride out of her closet. Let the priests, the ministers of The Lord, weep between the Porch and the Altar [Zech. xii. 9-11; Rev. xi. 11-13], and let them say, "Spare Thy people, O Lord! and give not Thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, 'Where is their God?'"

Then will The Lord be jealous for His Land, and pity His people. Yea, The Lord will answer and say unto His people, "Behold! I will send you corn, and wine, and oil, and ye shall be satisfied therewith: and I will *no more* make you a reproach among the heathen: but I will remove far off from you the northern army, and will drive him into a land barren and desolate, with his face towards the east sea, and his hinder part toward the utmost sea, and his stink shall come up, and his ill savour shall come up [Ezek. xxxix. 4], because he hath magnified to do great things.

[Fear not, O Land! be glad and rejoice! for The Lord will do great things. Be not afraid, ye beasts of the field! for the pastures of the wilderness do spring, for the tree beareth her fruit, the fig tree and the vine do yield their strength. Be glad then, ye children of Zion! and rejoice in the Lord your God! for He hath given you the former rain [a teacher of righteousness] moderately [according to righteousness], and He will cause to come down for you the rain, the former rain, and the latter rain in the First month [Abib, or Nisan]. And the floors shall be full of wheat, and the vats shall overflow with wine and oil. And I will restore to you the years that the locust hath eaten, the cankerworm, and the caterpillar, and the palmerworm, My great army which I sent among you. And ye shall eat in

plenty, and be satisfied, and praise The Name of The Lord your God, Who hath dealt wondrously with you: and My people shall never be ashamed. And ye shall know that I am in the midst of Israel, and that I am The Lord your God, and none else: and My people shall never be ashamed.]

And it shall come to pass afterward, that I will pour out My Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: and also upon the servants and upon the handmaids in those days will I pour out My Spirit. And I will show wonders in the heavens and in the earth, blood and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the Great and the Terrible Day of The Lord come.

And it shall come to pass, that whosoever shall call on The Name of The Lord shall be delivered [Rev. xiv. 13; Rom. x. 13; Acts ii. 17-21; ix. 14]: for in Mount Zion and in Jerusalem shall be deliverance, as The Lord hath said, and in the remnant whom The Lord shall call.

iii. For, behold! in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem, I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for My people and for My heritage Israel, whom they have scattered among the nations, and parted My Land. And they have cast lots for My people. . . Yea, and what have ye to do with Me, O Tyre and Zidon, and all the coasts of Palestine? will ye render Me a recompence? and, if ye recompense Me, swiftly and speedily will I return your recompence upon your own head; because ye have taken My silver and My gold, and have carried into your temples My goodly pleasant things: the Children also of Judah and the Children of Jerusalem have ye sold unto the sons of the Grecians, that ye might remove them far from their border. Behold! I will raise them out of the place whither ye have sold them, and will return your recompence upon your own head: and I will sell your sons and your daughters into the hand of the Children of Judah, and they shall sell them to the Sabeans [from the

wilderness, who put bracelets upon their hands, and beautiful crowns upon their heads: Ezek. xxiii. 42—worshippers of the heavenly host, the sun and moon and stars], to a people far off: for The Lord hath spoken it.

Proclaim ye this among the Gentiles! "Prepare war, wake up the mighty men, let all the men of war draw near; let them come up: beat your plough-shares into swords, and your pruning-hooks [or scythes] into spears: let the weak say, 'I am strong!'

"Assemble yourselves, and come, all ye heathen! and gather yourselves together round about! thither The Lord shall bring down thy mighty ones. Let the heathen be wakened, and come up to the Valley of Jehoshaphat [name signifying 'Judgment of The Lord'], for there will I sit to Judge all the heathen round about [Zech. xiv. 4; Rev. xix. 11]. Put ye in the sickle! for the harvest is ripe: come, get you down! for the press is full, the vats overflow, for their wickedness is great [Rev. xiv. 18, 19]. Multitudes, multitudes in the Valley of decision [concision, or threshing]: for The Day of The Lord is near in the Valley of threshing. The sun and the moon shall be darkened, and the stars shall withdraw their shining. The Lord also shall roar out of Zion, and utter His Voice from Jerusalem; and the heavens and the earth shall shake: but The Lord will be The Hope of His people, and The Strength of the Children of Israel. So shall ye know that I am The Lord your God dwelling in Zion, My holy mountain: then shall Jerusalem be holy, and there shall no strangers pass through her any more. And it shall come to pass in that Day, that the mountains shall drop down new wine, and the hills shall flow with milk, and all the rivers of Judah shall flow with waters, and a Fountain shall come forth of The House of The Lord [Zech. xiii. 1; xiv. 8; Ezek. xlvii. 1, 8, 9; John xix. 34-37], and shall water the valley of Shittim [in the land of Moab]."

Egypt shall be a desolation, and Edom shall be a desolate wilderness, for the violence against the Children of Judah, because they have shed innocent blood in their land. But Judah shall dwell [abide] for ever, and Jerusalem from generation to generation. For

I will cleanse their blood that I have not cleansed: even I, The Lord Who dwelleth in Zion.

Zech. xiv. 1-3, 12-15. Behold! the Day of The Lord cometh, and thy spoil shall be divided in the midst of thee. For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, . and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city. Then shall The Lord go forth, and fight against those nations, as when He fought in the day of battle.

And this shall be the plague wherewith The Lord will smite all the people that have fought against Jerusalem; Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth.

And it shall come to pass in that Day, that a great tumult from The Lord shall be among them; and they shall lay hold every one on the hand of his neighbour, and his hand shall rise up against the hand of his neighbour. And thou, also, O Judah! shalt fight at Jerusalem: and the wealth

[Ex. xii. 35, 36. Wealth lawfully due to the defrauded or despoiled Israelites,—wages held back, and now not lent, but *demanded* and *given*.]

of all the heathen round about shall be gathered together, gold, and silver, and apparel, in great abundance.

And so shall be the plague of the horse, of the mule, of the camel, and of the ass, and of all the beasts that shall be in these tents, as this plague.

Isa. xxx. 29, 30. Ye shall have a song, as in the night when a holy solemnity is kept, and gladness of heart as when one goeth with a pipe to come into the Mountain of The Lord, to The Mighty One [Rock] of Israel. And The Lord shall cause His Glorious Voice to be heard, and shall show the lighting down of His Arm, with the indignation of His anger, and with The Flame of a devouring Fire, with scattering, and tempest, and hailstones.

Isa. xxxi. 4-7. For thus hath The Lord spoken unto me, "Like

as the lion and the young lion roaring on his prey, when a multitude of shepherds is called forth against him, he will not be afraid of their voice, nor abase himself for the multitude of them: so shall The Lord of Hosts come down to fight for Mount Zion, and for the hill thereof. As birds flying [Deut. xxxii. 11; Ps. xci. 4], so will The Lord of Hosts defend Jerusalem; defending also He will deliver it; and passing over He will preserve it." Turn ye unto Him from Whom the Children of Israel have deeply revolted. For in that Day every man shall cast away his idols of gold [the idols of his gold], which your own hands have made unto you for a sin.

Micah iv. 11-13. Now also many nations are gathered against thee, that say, "Let her be defiled, and let our eye look upon Zion!" But they know not the thoughts of The Lord, neither understand they His counsel: for He shall gather them as the sheaves into the floor. Arise, and thresh, O daughter of Zion! for I will make thine horn iron, and I will make thy hoofs brass: and thou shalt beat in pieces many people: and I will consecrate their gain unto The Lord, and their substance unto The Lord of the whole earth.

Zech. xii. 6-14. In that Day will I make the governors of Judah like a hearth of fire among the wood, and like a torch of fire in a sheaf; and they shall devour all the people round about, on the right hand and on the left: and Jerusalem shall be inhabited again in her own place, even in Jerusalem. The Lord also shall save *the tents of Judah first*, that the glory of the House of David and the glory of the inhabitants of Jerusalem do not magnify themselves against Judah. In that Day shall The Lord defend the inhabitants of Jerusalem; and he that is feeble [abject] among them at that Day shall be as David; and the House of David shall be as God, as The Angel of The Lord before them.

And it shall come to pass in that Day, that I will seek to destroy all the nations that come against Jerusalem.

And I will pour upon the House of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon Me Whom they have pierced, and they shall mourn for Him, as one mourneth for his only son, and shall be in bitterness

for Him, as one that is in bitterness for his firstborn [Matt. xxiii. 39].

In that Day shall there be a great mourning in Jerusalem, as the mourning of Hadad-rimmon in the valley of Megiddon. And the Land shall mourn, every family apart; the family of the house of David apart, and their wives apart; the family of the house of Nathan apart, and their wives apart; the family of the house of Levi apart, and their wives apart; the family of Shimei [Simeon, LXX.] apart, and their wives apart; all the families that remain, every family apart, and their wives apart.

Zech. xiii. 1, 2. In that Day there shall be a Fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for separation for uncleanness. And it shall come to pass in that Day, saith The Lord of Hosts, that I will cut off the names of the idols out of the Land, and they shall no more be remembered: and also I will cause the prophets [2 Pet. ii. 1] and the unclean spirit to pass out of the Land.

Zech. xiv. 4-7. And His feet shall stand in that Day upon the Mount of Olives, which is before Jerusalem on the East, and the Mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south. And ye shall flee to the valley of My mountains; for the valley of the mountains shall reach unto Azal [when He shall touch the valley of the mountains, to the place He separated]: yea, ye shall flee, like as ye fled from before the earthquake in the days of Uzziah king of Judah [the king who, when his heart was lifted up, approached the incense Altar, assuming the priestly office which may be combined with royalty in no other than the Person of Messiah]: and The Lord my God shall come, and all the saints with Thee.

And it shall come to pass in that Day, that the Light shall not be clear, nor dark [not be clear in some places, and dark in other places, of the world]: but the Day shall be one [Matt. xxiv. 27] which shall be known to The Lord, not day, nor night: but it shall come to pass, that at evening time it shall be light [Isa. xxx. 25, 26].

THE WEAPON OF THE LORD'S INDIGNATION

IS DESTROYED WHEN THE WORK IS PERFORMED.

[Isa. xiii. 5. They come from a far country, from the end of heaven, even The Lord, and the weapons of His indignation, to destroy the whole Land.]

Isa. x. 12, 15-17 (comp. Dan. viii. 23-25, xi. 36-45; 2 Thes. ii. 8-10). Wherefore, it shall come to pass, that when The Lord hath performed His whole work [xxviii. 21, iv. 4] upon Mount Zion and on Jerusalem, I will punish [visit upon] the fruit of the stout heart of the king of Assyria, and the glory of his high looks. . . Shall the axe boast itself against him that heweth therewith? or shall the saw magnify itself against him that shaketh it? as if a rod should shake them that lift it up, or as if the staff should lift up that which is not wood. Therefore shall The Lord, The Lord of Hosts, send among his fat ones leanness; and under his glory He shall kindle a burning like the burning of a fire. And The Light of Israel shall be for a Fire, and his Holy One for a Flame: and it shall burn and devour his thorns and his briers in one day [Ex. xiv. 24].

THE DAY OF VENGEANCE,

AND THE YEAR OF RECOMPENCES FOR THE CONTROVERSY OF ZION.

[Ps. ix. 1-6-20. . . . The destructions of the enemy are come to a perpetual end: and their cities hast Thou destroyed; their memorial is perished with them. . .

Isa. xxxiii. 1-13. Woe to thee that spoilest, and thou wast not spoiled; and dealest treacherously, and they dealt not treacherously with thee! when thou shalt cease to spoil, thou shalt be spoiled; and when thou shalt make an end to deal treacherously, they shall deal treacherously with thee.

O Lord! be gracious unto us; we have waited for Thee: be Thou their Arm every morning, our Salvation also in the Time of Trouble!

At the noise of the tumult the people fled; at the lifting up of Thyself the nations were scattered.

And your spoil shall be gathered like the gathering of the caterpiller: as the running to and fro of locusts shall he run upon them. The Lord is exalted; for He dwelleth on high: He hath filled Zion with Judgment and Righteousness. And Wisdom and Knowledge shall be the stability of thy times, and strength of Salvations: the fear of The Lord is His treasure.

Behold! their messengers shall cry without: the ambassadors of peace shall weep bitterly. The highways lie waste, the wayfaring man ceaseth: he hath broken the covenant [Dan. ix. 27], he hath despised the cities, he regardeth no man. The earth mourneth and languisheth: Lebanon is ashamed and withered away: Sharon is like a wilderness; and Bashan and Carmel shake off their fruits [Rev. xi. 6].

Now will I rise, saith The Lord; now will I be exalted; now will I lift up Myself. Ye shall conceive chaff, ye shall bring forth stubble: your breath, as fire, shall devour you. And the people shall be as the burnings of lime: as thorns cut up shall they be burned in the fire.

Hear! ye that are far off! what I have done: and, ye that are near, acknowledge My might!

Isa. xxxiv. 1-11, 16, 17. Come near, ye nations! to hear; and hearken ye people! let the earth hear, and all that is therein! the world, and all things that come forth of it! For the indignation of The Lord is upon all nations, and His fury upon all their armies: He hath utterly destroyed them, He hath delivered them to the slaughter. Their slain also shall he cast out, and their stink shall come up out of their carcases, and the mountains shall be melted with their blood. And all the host of heaven shall be dissolved [Jer. xix. 13; Rev. vi. 12-14], and the heavens shall be rolled together as a scroll: and all their host shall fall down, as the leaf falleth off from the vine, and as a falling fig from the fig-tree. For My sword shall be bathed in heaven: behold! it shall come down upon Idumea, and upon the people of My curse, to Judgment. The

sword of the Lord is filled with blood, it is made fat with fatness, and with the blood of lambs and goats, with the fat of the kidneys of rams: for The Lord hath a sacrifice in Bozrah [lxiii. 1-6], and a great slaughter in the land of Idumea. And the unicorns [rhinocerots] shall come down with them, and the bullocks with the bulls [Ps. xxii. 12]; and their land shall be soaked [drunken] with blood, and their dust made fat with fatness.

For it is the Day of The Lord's Vengeance, and the Year of recompences for the controversy of Zion.

And the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch [Deut. xxix. 14-23-29]. It shall not be quenched night nor day; the smoke thereof shall go up for ever; from generation to generation it shall lie waste; none shall pass through it for ever and ever. But the cormorant [pelican] and the bittern shall possess it; the owl also and the raven shall dwell in it: and He shall stretch out upon it the line of confusion, and the stones of emptiness [xiv. 4-23; Gen. xix. 22-29]. . . . .

Seek ye out of the Book of The Lord, and read: no one of these shall fail, none shall want her mate: for My mouth it hath commanded, and His Spirit it hath gathered them. And He hath cast the lot for them, and His Hand hath divided it unto them by line: they shall possess it for ever, from generation to generation shall they dwell therein.

Ezek. xxxv. 14, 15. Thus saith The Lord God; "When the whole earth rejoiceth, I will make thee desolate. As thou didst rejoice at the inheritance of the house of Israel, because it was desolate, so will I do unto thee: thou shalt be desolate, O Mount Seir! and all Idumæa, even all of it: and they shall know that I am The Lord."

THE SUMMONS AND REVEALING VISION.

(Acts xxvi. 6-18 ; 1 Cor. ix. 1, xv. 8; John xx. 29 ; Zech. xiv. 4, 5 ; Rev. i. 7.)

Ps. xi. 4-6.

The Lord is in His holy Temple, The Lord's Throne is in heaven :
His eyes behold, His eyelids try, the children of men.
The Lord trieth the righteous :
But the wicked and him that loveth violence His soul hateth.
Upon the wicked He shall rain quick burning coals,
Fire and brimstone, and a burning tempest :
This shall be the portion of their cup.

Ps. l.

The Mighty God, even The Lord, hath spoken,
And called the earth from the rising of the sun unto the going down thereof.
Out of Zion, the perfection of beauty, God hath shined.
Our God shall come, and shall not keep silence :
A fire shall devour before Him, and it shall be very tempestuous round about Him.
He shall call to the heavens from above, and to the earth,
That He may Judge His people.

SUMMONS TO THE SAINTS :

Gather My saints together unto Me !
Those that have made a Covenant with Me by Sacrifice.
And the heavens shall declare His Righteousness :
For God is Judge Himself. Selah !

[Signifying emphasis,—as " The Righteous and Only Judge."]

SUMMONS TO ISRAEL UNDER THE TRIBULATION:
(Jer. xxx. 6, 7.)

Hear, O My people! and I will speak;
O Israel! and I will testify against thee:
I am God, even thy God.
I will not reprove thee for thy sacrifices,
Or thy burnt-offerings, to have been continually before Me.
I will take no bullock out of thy house,—nor he-goats out of thy folds.
For every beast of the forest is Mine,—and the cattle upon a thousand hills.
I know all the fowls of the mountains:—and the wild beasts of the the field are Mine.
If I were hungry, I would not tell thee:
For the world is Mine, and the fulness thereof.
Will I eat the flesh of bulls,—or drink the blood of goats?
Sacrifice unto God thanksgiving;—and pay thy vows unto The Most High:
And call upon me in The Day of Trouble!
I will deliver thee, and thou shalt glorify Me.

SUMMONS TO THE APOSTATES:

But unto the wicked God saith,
What hast thou to do to declare My statutes,
Or that thou shouldst take My Covenant in thy mouth?
Seeing thou hatest instruction,—and castest My words behind thee.
When thou sawest a thief, then thou consentedst with him,
And hast been partaker with adulterers.
Thou givest thy mouth to evil,—and thy tongue frameth deceit.
Thou sittest and speakest against thy brother;
Thou slanderest thine own mother's son.
These things hast thou done, and I kept silence;

Thou thoughtest that I was altogether such an one as thyself:
But I will reprove thee, and set them in order before thine eyes.

Now consider this, ye that forget God!
Lest I tear you in pieces, and there be none to deliver.

Whoso offereth praise glorifieth Me:
And to him that ordereth his conversation aright
Will I show the Salvation of God. [Rom. x. 13; Acts ii. 19-21; Joel ii. 30-32.]

Habak. iii.

O Lord! I have heard Thy speech, and was afraid:
O Lord! revive [preserve alive] Thy work in the midst of the years, in the midst of the years make known;
In wrath remember mercy!
God came from Teman, and The Holy One from Mount Paran. Selah!
His Glory covered the heavens, and the earth was full of His praise.
And His Brightness was as the Light;
He had bright beams out of His Hand [Side];
And there was the hiding of His power.
Before Him went the pestilence, and burning diseases went forth at His Feet. [Deut. xxxii. 24; Rev. xvi. 1-11.]
He stood, and measured the Earth:
He beheld, and drove asunder the Nations;
And the everlasting mountains were scattered, the perpetual hills did bow;
His ways are Everlasting.

I saw the tents of Cushan [Ethiopia] in affliction [under affliction, or vanity—idolatry].
And the curtains of the land of Midian did tremble.
Was The Lord displeased against the rivers? was Thine anger against the rivers?

Was Thy wrath against the sea? that thou didst ride upon Thine horses and Thy chariots were Salvation!
Thy bow was made quite naked, according to the oaths of The Tribes, even Thy word. Selah.
Thou didst cleave the rivers of the earth. [Zech. xiv. 4, 5, 8.]
The mountains saw Thee, and they trembled:
The overflowing of the water passed by;
The deep uttered his voice, and lifted up his hands on high.
The sun and moon stood still in their habitation:
Thine arrows walked in the light, the shining of Thy glittering spear.
Thou didst march through the land in indignation,
Thou didst thresh the heathen in anger.
Thou wentest forth for the salvation of Thy people,
Even for salvation with Thine Anointed;
Thou woundedst the head out of the house of the wicked, by making naked the foundation unto the neck. Selah.
Thou didst strike through with his staves the head of his villages:
They were tempestuous as a whirlwind to scatter me:
Their rejoicing was as to devour the poor secretly.
Thou didst walk through the sea with Thine horses, through the mud of great waters.

When I heard, my belly trembled; my lips quivered at The Voice:
Rottenness entered into my bones, and I trembled in myself, that I might rest in the Day of Trouble:
When He cometh up unto the people, He will cut them in pieces with His troops.

Although the fig-tree shall not blossom, neither shall fruit be in the vines;
The labour of the olive shall fail [lie], and the fields shall yield no meat;
The flock shall be cut off from the fold, and there shall be no herd in the stalls:

Yet I will rejoice in The Lord, I will joy in The God of My salvation.
The Lord God is my Strength, and He will make my feet like hinds' feet,
And He will make me to walk upon mine high places.

Isa. xl. xli. 1-16. Comfort ye, comfort ye, My people! saith your God. Speak ye to the heart of Jerusalem, and cry unto her, that her appointed time is accomplished, that her iniquity is pardoned! for she hath received of The Lord's Hand double for all her sins.

[*The* double—the counterpart, the fruit of their own way (Prov. i. 31?), or, in point of time,—the period of punishment double the period of her transgression?]

The voice of him that crieth in the wilderness [Mal. iv. 5; Rev. xi. 3-6; Matt. xvii. 10-13; Luke i. 17; comp. ix. 54], "Prepare ye the way of The Lord, make straight in the desert a highway for our God!" Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made a straight place, and the rough places a plain place: and The Glory of The Lord shall be revealed, and all flesh shall see it together: for The Mouth of The Lord hath spoken it.

The voice said, "Cry!" And he said, "What shall I cry?" "All flesh is grass, and all the goodliness thereof is as the flower of the field: The grass withereth, the flower fadeth: because The Spirit of The Lord bloweth upon it: surely the people is grass. The grass withereth, the flower fadeth: but the word of our God shall stand for ever."

O thou that tellest good tidings to Zion, get thee up into the high mountain! O thou that tellest good tidings to Jerusalem, lift np thy voice with strength; lift it up, be not afraid! say unto the cities of Judah, "Behold your God!" Behold! The Lord God will come against the strong, and His Arm shall rule for Him: behold! His reward is with Him, and recompence for His work [xlix. 4] before Him. He shall feed His flock like a shepherd: He shall gather the lambs with His Arm, and carry them in His bosom, and shall gently lead those that give milk.

Who hath measured the waters in the hollow of His hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance? Who hath directed The Spirit of The Lord, or being His counsellor hath taught Him?

Behold! the nations are as a drop of a bucket, and are counted as the small dust of the balance: behold! He taketh up the isles as a very little thing. And Lebanon is not sufficient to burn, nor the beasts thereof sufficient for a burnt-offering. All nations before Him are as nothing; and they are counted to Him less than nothing, and vanity.

To whom then will ye liken God? or what likeness will ye compare unto Him? The workman melteth a graven image, and the goldsmith spreadeth it over with gold, and casteth silver chains. He that is poor of oblation chooseth a tree that will not rot; he seeketh unto him a cunning workman to prepare a graven image, that shall not be moved.

Have ye not known? have ye not heard? hath it not been told you from the beginning? have ye not understood from the foundations of the earth? Him Who sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers; Who stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in: Who bringeth the princes to nothing; He maketh the judges of the earth as vanity. Yea, they shall not be planted; yea, they shall not be sown: yea, their stock shall not take root in the earth: and He shall also blow upon them, and they shall wither, and the whirlwind shall take them away as stubble.

To whom then will ye liken Me, or shall I be equal? saith The Holy One. Lift up your eyes on high, and behold! Who hath created these things, Who bringeth out their host by number! He calleth them all by names by the greatness of His might, for that He is strong in power; not one faileth.

Why sayest thou, O Jacob! and speakest, O Israel! "My way is hid from The Lord, and my Judgment is passed over from my God!" Hast thou not known? hast thou not heard, that The Ever-

lasting God, The Lord, The Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of His understanding. He giveth power to the faint; and to them that have no might he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall: But *they that wait upon the Lord shall renew their strength;* they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint.

xli. 1-16. Keep silence before Me, O islands! and let the people renew their strength: let them come near,—then let them speak: let us come near together to Judgment!

Who raised up the righteous man from the east [Abraham: 8; Luke ii. 73; Gen. xi. 31, xii. 1, 5], called him to His foot, gave the nations before him, and made him rule over kings? He gave them as the dust to his sword, and as driven stubble to his bow. He pursued them, and passed safely [in peace]; even by the way that he had not gone with his feet. Who hath wrought and done it, calling the generations from the beginning? I, The Lord, The First, and with the last; I am He!

The isles saw it, and feared; the ends of the earth were afraid, drew near and came. They helped every one his neighbour; and every one said to his brother, "Be strong!" So the carpenter encouraged the goldsmith [founder], and he that smootheth with the hammer him that smote the anvil, saying of the solder, "It is good:" and he fastened it with nails, that it should not be moved.

But thou, Israel! art My servant, Jacob whom I have chosen, the seed of Abraham My friend. Whom I have taken from the ends of the earth, and called thee from the chief men thereof, and said unto thee, "Thou art My servant; I have chosen thee, and not cast thee away. Fear thou not! for I am with thee: be not dismayed! for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the Right Hand of My righteousness. Behold! all they that were incensed against thee shall be ashamed and confounded: they shall be as nothing; and they that strive with thee shall perish. Thou shalt seek them, and shalt not find them, even them that contended with thee: they that war

against thee shall be as nothing, and as a thing of naught [23, 24, margin]. For I, The Lord Thy God, will hold thy right hand, saying unto thee, "Fear not! I will help thee. Fear not, thou worm Jacob! and ye few men of Israel! I will help thee, saith The Lord, and thy Redeemer, The Holy One of Israel. Behold! I will make thee a new sharp threshing instrument having teeth: thou shalt thresh the mountains, and beat them small, and shalt make the hills as chaff. Thou shalt fan them, and the wind shall carry them away, and the whirlwind shall scatter them: and Thou shalt rejoice in The Lord, and shalt glory in The Holy One of Israel.

Luke i. 68-75. Blessed be The Lord God of Israel! for He hath visited and redeemed His people,

And hath raised up a Horn of Salvation for us in the house of His servant David [Acts iii. 19-21];

As He spake by the mouth of His holy prophets, who have been since the world began.

That we should be saved from our enemies, and from the hand of all that hate us;

To perform the mercy promised to our fathers, and to remember His holy Covenant;

The oath which he sware to our father Abraham,

That He would grant unto us, that we being delivered out of the hand of our enemies might serve Him without fear,

In holiness and righteousness before Him, all the days of our life.

THE MANIFESTED SAVIOUR:

AND HIS JUDGMENT.

(Ps. liii. 1-6.)

[Ezek. xxxvii. 1-14. The Hand of The Lord was upon me, and carried me out in The Spirit of The Lord, and set me down in the midst of the valley which was full of bones, and caused me to pass by them round about: and, behold! there were very many in the

open valley [country]; and, lo! they were very dry. And He said unto me, "Son of man! can these bones live?" And I answered, "O Lord God! Thou knowest." Again He said unto me, "Prophesy upon these bones, and say unto them, 'O ye dry bones, hear the word of The Lord!' Thus saith The Lord God unto these bones; 'Behold! I will cause breath to enter into you, and ye shall live: and I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I am The Lord.'"

So I prophesied as I was commanded: and as I prophesied, there was a noise, and behold a shaking, and the bones came together, bone to its bone. And when I beheld, lo! the sinews and the flesh came up upon them, and the skin covered them above: but there was no breath in them.

Then said He unto me, "Prophesy unto the wind [breath], prophesy, son of man! and say to the wind, 'Thus saith The Lord God; Come from the four winds, O breath! and breathe upon these slain! that they may live."

So I prophesied as He commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army.

Then He said unto me, "Son of man! the bones are *the whole house of Israel* [Rom. xi. 26]: behold! they say, 'Our bones are dried, and our Hope [Acts xxvi. 6-8, 13-23] is lost: we are cut off for our parts.' Therefore, prophesy! and say unto them, 'Thus saith The Lord God; Behold! O My people! *I will open your graves, and bring you into the Land of Israel.* And ye shall know that I am The Lord, when I have opened your graves, O My people! and brought you up out of your graves, and shall put My Spirit in you, and ye shall live, and I shall place you in your own Land: then shall ye know that I, The Lord, have spoken, and performed,' saith The Lord."

Isa. xxvi. 19. Thy dead shall live [the Jewish Church, also, Ezek. xxvii. 11, 12; Rom. xi. 26; Dan xii. 2 (Eph. i. 23; 2 Thes. i. 10)], My dead Body shall they arise. Awake and sing, ye that dwell

in dust! for thy dew is as the dew of herbs, and the earth shall cast out the dead.]

Isa. xlii. [1-7] 8—xliii. 1-3. I am The Lord: that is My Name: and My glory will I not give to another, neither My praise to *graven images.* Behold! the former things are come to pass, and new things do I declare: before they spring forth I tell you of them. Sing unto The Lord a new song, and His praise from the end of the earth, ye that go down to the sea, and all that is therein; the Isles, and the inhabitants thereof! Let the wilderness and the cities thereof lift up their voice, the villages that Kedar doth inhabit! let the inhabitants of the rock sing, let them shout from the top of the mountains! Let them give glory unto The Lord, and declare His praise in the Islands!

The Lord shall go forth as a mighty man, He shall stir up jealousy like a man of war: He shall cry, yea, roar; He shall behave Himself mightily against His enemies. "I have long time holden My peace; I have been still, and refrained Myself: now will I cry . . I will destroy and swallow up at once, I will make waste mountains and hills, and dry up all their herbs; and I will make the rivers islands, and I will dry up the pools. And I will bring the blind by a way that they know not; I will lead them in paths that they have not known: I will make darkness light before them, and crooked things straight [into straightness]. These things will I do unto them, and not forsake them.

They shall be turned back, they shall be greatly ashamed, that trust in graven images, that say to the molten images, "Ye are our gods."

Hear, ye deaf! and look, ye blind! that ye may see. Who is blind but My servant? or deaf as My messenger that I sent? [the Children of Abraham, who were called and appointed to be the "Witnesses" of The One True God: Isa. xliii. 8-10; Ezek. xii. 2; John ix. 39, 41]. Who is blind as he that is perfect [Gen. xvii. 1, 4, 6, upright, sincere; Matt. v. 45-48; Rom. iii. 1, 2; ix. 4, 5], and blind as The Lord's servant? seeing many things, but thou observest not; opening the ears, but he heareth not.

The Lord is well pleased for His righteousness sake; He will magnify The Law, and make it honourable. But this is a people robbed and spoiled; in snaring all the young men of them, and they are hid in prison-houses: they are for a prey, and none delivereth; for a spoil [treading], and none saith "Restore!"

Who among you will give ear to this? who will hearken and hear for the time to come [the after time]? Who gave Jacob for a spoil, and Israel to the robbers? Did not The Lord, He against Whom we have sinned? for they would not walk in His ways, neither were they obedient unto His Law. Therefore He hath poured upon him the fury of His anger, and the strength of battle: and it hath set him on fire round about, yet he knew not; and it burned him, yet he laid it not to heart.

xliii. 1-3. But now, thus saith The Lord Who created thee, O Jacob! and He Who formed thee, O Israel! "Fear not! for I have redeemed thee, I have called thee by thy name; thou art Mine. *When thou passest through the waters, I* will be with thee; and *through the rivers*, they shall not overflow thee: *when thou walkest through the fire*, thou shalt not be burned; neither shall the flame kindle upon thee [Dan. iii. 20-27 (4-6); Rev. vii. 14; xiv. 15]. For I am The Lord thy God, The Holy One of Israel, thy Saviour.

Isa. xxx. 29-31. Ye shall have a song, as in the night when a holy solemnity is kept; and gladness of heart; as when one goeth with a pipe to come into the Mountain of The Lord, to the Mighty One [Rock] of Israel. And The Lord shall cause His glorious Voice [the glory of His Voice] to be heard,

[John v. 25: first heard by the "Firstfruits." When the "Harvest" also shall be gathered, the martyrs of the Great Tribulation, will any Jews be raised up who are to be brought into the Land of Israel? or is the recovery of the Lost Ten Tribes alone signified? Ezek. xxxvii. 12.]

and shall show the lighting down of His Arm, with the indignation of His anger, and with The Flame of a devouring Fire [lxvi. 15; Heb. xii. 29], with scattering, and tempest, and hailstones. For through The Voice of The Lord shall the Assyrian be beaten down, who smote with a rod. [2 Thes. ii. 8.]

RESTORATION OF THE JEWISH NATION,

THE WHOLE TWELVE TRIBES,

CHILDREN OF ABRAHAM, "THE FRIEND OF GOD" (Isa. xli. 8).

Hos. v. 6, 15; John vii. 33, 34; Matt. xxiii. 37, 39.

[Hos. iii. 4, 5; ii. 14-23. For the Children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim: afterward shall the Children of Israel return, and seek The Lord their God, and David their king; and shall fear The Lord and His goodness in the latter days (v. 15).

Therefore, behold! I will allure her, and bring her into the wilderness, and speak friendly [to her heart] unto her [the Nation of The Lord's people]. And I will give her her vineyards from thence, and the valley of Achor for a door of hope: and she shall sing there, as in the days of her youth, *and as in the day when she came up out of the land of Egypt.* And it shall be at that Day, saith The Lord, that thou shalt call Me "Ishi" [my Husband]! and shalt call Me no more "Baali" [my lord]! For I will take away the names of Baalim out of her mouth, and they shall no more be remembered by their name.

And in that Day will I make a covenant for them with the beasts of the field: . . . .

And I will betroth thee unto Me for ever; yea, I will betroth thee unto Me in *righteousness*, and in *judgment*, and in *loving-kindness*, and in *mercies*. I will even betroth thee unto Me in *faithfulness:* and thou shalt know The Lord.

And it shall come to pass in that Day, I will hear, saith The Lord, I will hear the heavens, and they shall hear the earth; and the earth shall hear the corn, and the wine, and the oil; and they shall hear Jezreel. And I will sow her unto Me in the earth; and I will have mercy upon her who had not obtained mercy [Rom. xi. 7,

22, 23] : and I will say to them which were not My people, "Thou art my people;" and they shall say, "Thou art My God!"

Lev. xxvi. 40-45. If they shall confess their iniquity, *and the iniquity of their fathers* [comp. Matt. xxvii. 25], with their trespass which they trespassed against Me, and that also they have walked contrary unto Me; and that I also have walked contrary unto them; and have brought them into the land of their enemies; if then their uncircumcised hearts be humbled, and they then accept of the punishment of their iniquity [Zech. xii. 10, 11]: then will I remember My Covenant with Jacob, and also My Covenant with Isaac, and also My Covenant with Abraham will I remember, *and I will remember the Land.**

The Land also shall be left of them, and shall enjoy her sabbaths, while she lieth desolate without them: and they shall accept of the punishment of their iniquity: because, even because they despised My Judgments, and because their soul abhorred My statutes [Matt. xv. 6; xxiii. 2-33]. And yet for all that, when they be in the land

---

* The Land of inalienable (Abrahamic) Covenant is "from the river of Egpyt to the great river, the river Euphrates." Gen. xv. 18.

The Land of Promise, according to the Covenant of The Law, was "from the wilderness" of "the Red Sea," "and Lebanon; from the river Euphrates, even unto the uttermost coast," "toward the going down of the sun," "the sea of the Philistines;" Ex. xxiii. 31; Deut. i. 7, 8; xi. 24; Josh. i. 4; 1 Chr. v. 9; 2 Sam. viii. 3. Hamath is 120 miles north of Dan, between the ridges of Lebanon on the south, and Bargylus on the north: Num. xxxiv. 4-9.

The Land of Possession, which Israel proved worthy, able, to inherit, fell far short of the gift to their fathers, Abraham, Isaac, and Jacob, and to their seed after them; Deut. i. 8. Mount Halak is in the parallel of Beersheba; Baal-gad, identical with Banias, is 4 miles east of Dan; Josh. xi. 16—xii.—8. Israel was unfaithful to his Covenant, wherefore here the conquest ceased, Josh. xiii. 2-6; xxiii.; Judg. ii. 20-23; waiting for Abraham's True Seed, and David's True Son, The Righteous King of Peace, to fulfil The Holy Covenant. Thus a Land of Promise is yet in store for the ancient people of God, held only for a short time by Solomon, as the type, during his peaceful reign of 40 years: 2 Sam. viii. 3; 1 Kings iv. 21; 2 Chr. ix. 26, 30.

of their enemies, I will not cast them away, neither will I abhor them to destroy them utterly, and to break My Covenant with them: for I am The Lord their God.

But I will for their sakes remember The Covenant of their ancestors, whom I brought forth out of the land of Egypt in the sight of the heathen, that I might be their God:

I am The Lord.

Deut. xxxii. 43. Rejoice [praise], O ye nations! with His people: for He will avenge the blood of His servants, and will render vengeance to His adversaries, and will be merciful unto His Land, and to His people.]

Isa. lxvi. 8-10.

Who hath heard such a thing! who hath seen such things!
Shall the earth be made to bring forth in one day!
Or shall a Nation be born at once!
For as soon as Zion travailed, she brought forth her children.
Rejoice ye with Jerusalem, and be glad with her,
All ye that love her!
Rejoice for joy with her, all ye that mourn for her!

THE MOURNING AND THE CLEANSING.

Zech. xii. 10. And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon Me Whom they have pierced, and they shall mourn for Him, as one mourneth for his only son, and shall be in bitterness for Him, as one that is in bitterness for his first-born.

Zech. xiii. 1. In that Day there shall be a Fountain opened to the house of David and to the inhabitants of Jerusalem, for sin and for uncleanness.

THE BORDERS OF THE INHERITANCE OF ABRAHAM AND DAVID.

Gen. xiii. 14, 15; xv. 18; xvii. 8. And The Lord said unto Abram, after that Lot was separated from him, "Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward: for all the Land which thou seest, to thee will I give it, and to thy seed for ever."

In the same day The Lord made a Covenant with Abram, saying, "Unto thy seed have I given this Land, from the river of Egypt unto the great river, the river Euphrates.

"I will give unto thee, and to thy seed after thee, the Land wherein thou art a stranger [land of thy sojournings], all the Land of Canaan, for an everlasting [*olam*, sig. eternity, implying the end of time or duration as measured by the heavenly bodies; or it denotes an unknown period of indefinite length, an æra, a dispensation] possession; and I will be their God."

Ezek. xlvii. 13, 15-20. This shall be the border, whereby ye shall inherit the Land according to the Twelve Tribes of Israel: Joseph shall have two portions.

And this shall be the border of the Land toward the north side, from the great sea, the way of Hethlon, as men go to Zedad; Hamath, Berothah, Sibraim, which is between the border of Damascus and the border of Hamath; Hazar-hatticon, which is by the coast of Hauran. And the border from the sea shall be Hazar-enan, the border of Damascus, and the north northward, and the border of Hamath. And this is the north side.

And the east side ye shall measure from Hauran, and from Damascus, and from Gilead, and from the Land of Israel by Jordan, from the border unto the east sea. And this is the east side.

And the south side southward, from Tamar even to the waters of strife [Meribah] in Kadesh, the river [valley] to the great sea. And this is the south side [toward Teman] southward.

The west side also shall be the great sea from the border, till a man come over against Hamath. This is the west side.

Ps. cv. 7-11. He is The Lord our God: His Judgments are in all the earth. He hath remembered His Covenant for ever, the word which He commanded to a *thousand generations*. Which Covenant He made with Abraham, and His oath unto Isaac; and confirmed the same unto Jacob for a Law, and to Israel for an everlasting Covenant: saying, "Unto thee will I give the Land of Canaan, the lot of your inheritance."

2 Sam. viii. 3. David smote also Hadadezer, . . as he went to recover his border at the river Euphrates.

2 Chron. ix. 26. And Solomon reigned over all the kings from the river [Euphrates] even unto the land of the Philistines, and to the border of Egypt.

Micah vii. 20, 14-19. Thou wilt perform the truth to Jacob, and the mercy to Abraham, which thou hast sworn unto our fathers from the days of old.

Feed [rule] Thy people with Thy rod [The Shepherd's rod: Ps. xxiii. 4, lxxx.], the flock of Thine heritage, which dwell solitarily in the wood, in the midst of Carmel: let them feed in Bashan and Gilead, as in the days of old!

According to the days of thy coming out of the land of Egypt will I shew unto him marvellous things. The nations shall see and be confounded at all their might: they shall lay their hand upon their mouth, their ears shall be deaf. They shall lick the dust like a serpent, they shall move out of their holes like worms [creeping things] of the earth: they shall be afraid of The Lord our God, and shall fear because of Thee. Who is a God like unto Thee, Who pardoneth iniquity, and passeth by the transgression of the remnant of His heritage! He retaineth not His anger for ever, because He delighteth in mercy. He will turn again, He will have compassion upon us; He will subdue our iniquities; and Thou wilt cast all their sins into the depths of the sea.

Ezek. xvi. 60-63. I will remember My Covenant with thee in the days of thy youth, and I will establish unto thee an everlasting Covenant.

Then thou shalt remember thy ways, and be ashamed, when thou

shalt receive thy sisters [Sodom (Matt. x. 15), and Samaria (John iv. 39-43; Luke x. 33-37; John iv. 9, viii. 48), thine elder and thy younger: and I will give them unto thee for daughters, but not by thy Covenant.

And I will establish My Covenant with thee; and thou shalt know that I am The Lord: that thou mayest remember, and be confounded, and never open thy mouth any more because of thy shame, when I am pacified toward thee for all that thou hast done, saith The Lord God.

Isa. lii. 1, 2.

Awake! awake! put on thy Strength, O Zion! put on thy beautiful garments, O Jerusalem, the holy city! for henceforth there shall no more come into thee the uncircumcised and the unclean. Shake thyself from the dust! arise, and sit down, O Jerusalem! loose thyself from the bands of thy neck, O captive daughter of Zion!

Isa. lxii. 1-7, 10-12.

For Zion's sake will I not hold My peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. And the Gentiles shall see thy righteousness, and all kings thy glory; and thou shalt be called by a new name, which The Mouth of The Lord shall name. Thou shalt also be a crown of glory in the Hand of The Lord, and a royal diadem in the Hand of thy God. Thou shalt no more be termed "Forsaken," neither shall thy Land any more be termed "Desolate:" but thou shalt be called "Hephzibah,"—My delight is in her,—and thy Land "Beulah"—Married:—for The Lord delighteth in thee, and thy Land shall be married.

For as a young man marrieth a virgin, so shall thy sons marry thee: and with the joy of the bridegroom over the bride, so shall thy God rejoice over thee.

I have set watchmen upon thy walls, O Jerusalem! who shall never hold their peace day nor night: ye that are The Lord's

remembrancers, keep not silence, and give Him no silence till He establish, and till He make Jerusalem a praise in the earth. . .

Go through, go through the gates! prepare ye the way of the people! cast up, cast up the highway! gather out the stones; lift up a standard for the people! Behold! The Lord hath proclaimed unto the end of the world, "Say ye to the daughter of Zion, 'Behold! thy Salvation cometh; behold! His reward is with Him, and His work [recompence] before Him.' And they shall call them 'The holy people,' 'The redeemed of The Lord:' and thou shalt be called 'Sought out,' 'A city not forsaken.'" [Rom. xi. 7 (1 Pet. i. 1, 2, ii. 9), 12-15, 25.]

Acts vii. 5. And He gave him [Abraham] no inheritance in it, no, not so much as to set his foot on: yet He promised that He would give it to him for a possession, and to his seed after him, when as yet he had no child.

Heb. xi. 12. Therefore sprang there even of one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the sea-shore innumerable.

13. These all died in faith not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth.

THE KINGDOM OF PRIESTS, A HOLY NATION.

Ex. xix. 5, 6. Now, therefore, if ye will obey My Voice indeed, and keep My Covenant, then ye shall be a peculiar treasure unto Me above all people: for all the earth is Mine: and ye shall be unto Me a kingdom of priests, and a holy Nation.

These are the words which thou shalt speak unto the Children of Israel.

Isa. lxi. 6, 9. But ye shall be named the Priests of The Lord: men shall call you the Ministers of our God: ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves. . .

And their seed shall be known among the Gentiles, and their offspring among the people : all that see them shall acknowledge them, that they are the seed which The Lord hath blessed.

THE RESTORATION.

(Foreshadowed in Isa. xl.–xlvii.)

[Jer. xvii. 12-14. A glorious high Throne from the Beginning is the Place of our Sanctuary. O Lord, The Hope of Israel ! all that forsake Thee shall be ashamed, and they that depart from Me shall be written [Luke x. 20] in the earth, because they have forsaken The Lord, The Fountain of Living Waters. Heal me, O Lord ! and I shall be healed ; save me ! and I shall be saved : for Thou art my Praise.

Jer. xxix. 11-14. I know the thoughts that I think toward you, saith The Lord, thoughts of peace and not of evil, to give you an end and expectation. Then shall ye call upon Me, and ye shall go and pray unto Me, and I will hearken unto you. And ye shall seek Me, and find Me, when ye shall search for Me with all your heart. And I will be found of you, saith The Lord : and I will turn away your captivity, and I will gather you from all the nations, and from all the places whither I have driven you, saith The Lord ; and I will bring you again into the place whence I caused you to be carried away captive.

Isa. li. 12-16. I, even I, am He Who comforteth you : who art thou, that thou shouldst be *afraid of a man that shall die, and of the son of man that shall be made as grass ;* and forgettest The Lord thy Maker, Who hath stretched forth the heavens, and laid the foundations of the earth ; and hast feared continually every day because of the fury of the oppressor, as if he made himself ready to destroy ? and where is the fury of the oppressor ?

The captive exile hasteneth that he may be loosed [even the captives of the mighty shall be taken away, and the prey of the terrible

shall be delivered: xlix. 25], and that he should not die in the pit [Zech. ix. 11; Jer. ii. 13], nor that his bread should fail.

But I am The Lord thy God [and all flesh shall know that I The Lord am thy Saviour and thy Redeemer, The Mighty One of Jacob: xlix. 26], Who divided the sea, whose waves roared: The Lord of Hosts is His Name. And I have put My words in thy mouth, and I have covered thee in the shadow of Mine Hand, that I may plant the heavens, and lay the foundations of the earth, and say unto Zion, "Thou art My people."

Isa. xxvii. 12, 13. And it shall come to pass in that Day, The Lord shall beat off from the channel of the river unto the stream of Egypt, and ye shall be gathered one by one, O ye Children of Israel! And it shall come to pass in that Day, the Great Trumpet shall be blown, and they shall come who were ready to perish in the land of Assyria and the outcasts in the land of Egypt, and shall worship The Lord in the holy mount at Jerusalem.]

Deut. xxx. 4, 5. If any of thine be driven out unto the outmost parts of heaven, from thence will The Lord thy God gather thee, and from thence will He fetch thee; and The Lord thy God will bring thee into the Land which thy fathers possessed, and thou shalt possess it; and He will do thee good, and multiply thee above thy fathers.

Isa. xi. 10-16. And in that Day there shall be a Root of Jesse [Rev. xxii. 16], which shall stand for an Ensign of the people; to It shall the Gentiles seek: and His Rest shall be glorious [rest—keeping of a Sabbath. Heb. iv. 9].

And it shall come to pass in that Day, that The Lord shall set His Hand again the second time to recover the remnant of His people, which shall be left, from Assyria, and from Egypt, and from Pathros, Cush, Elam, Shinar, Hamath, and from the Islands of the sea. And He shall set up an Ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah, from the four corners [wings] of the earth. The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex

Ephraim. But they shall fly upon the shoulders of the Philistines toward the West, they shall spoil them of the East together: they shall lay their hand upon Edom and Moab; and the Children of Ammon shall obey them.

And The Lord shall utterly destroy the tongue of the Egyptian sea; and with His mighty wind shall He shake His Hand over the river, and shall smite it in the seven streams, and make men go over dryshod [in shoes]. And there shall be a highway for the remnant of His people, which shall be left, *from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt.*

Isa. xiv. 1-3. For The Lord will have mercy on Jacob, and will yet choose Israel, and set them in their own Land: and the strangers shall be joined with them, and they shall cleave to the house of Jacob. And the people shall take them, and bring them to their place: and the house of Israel shall possess them in the Land of The Lord for servants and handmaids: and they shall take them captives whose captives they were, and they shall rule over their oppressors. And it shall come to pass in that Day that The Lord shall give thee rest from thy sorrow, and from thy fear, and from the hard bondage wherein thou wast made to serve.

Isa. xliii. 5-17. Fear not! For I am with thee: I will bring thy seed from the East, and gather thee from the West; I will say to the North, 'Give up!" and to the South, "Keep not back! bring My sons from far, and My daughters from the ends of the earth! even every one that is called by My Name: for I have created him for My glory, I have formed him; yea, I have made him." "Bring forth the blind people that have eyes, and the deaf that have ears! Let all the nations be gathered together, and let the people be assembled! who among them can declare this, and show us former things? let them bring forth their witnesses, that they may be justified: or let them hear, and say, "It is truth." ["Blind yet having 'eyes,' 'deaf' though having 'ears,' are descriptive epithets applied in a lofty scorn by the Prophets, and in the Psalms, to idols,—which Israel, in worshipping them, had grown 'like unto.'" Ps. cxv. 8.]

Ye are My witnesses, saith The Lord, and My servant whom I

have chosen: that ye may know and believe Me, and understand that I am He: before Me there was nothing formed of God, neither shall there be after Me. I, even I am The Lord; and beside Me there is no Saviour. I have declared, and have saved, and I have showed, when there was no strange god among you: therefore ye are My witnesses, saith The Lord, that I am God. Yea, before the day was, I am He; and there is none that can deliver out of My hand: I will work, and who shall turn it back?"

Thus saith The Lord, your Redeemer, The Holy One of Israel; For your sake I have sent to Babylon, and have brought down all their nobles [bars?], and the Chaldeans, whose cry is in the ships—I am The Lord, your Holy One, The Creator of Israel, your King.

Thus saith The Lord, Who maketh a way in the sea, and a path in the mighty waters; Who bringeth forth the chariot and horse, the army and the power; they shall lie down together, they shall not rise: they are extinct, they are quenched as tow.

Isa. xlix. 7-23. Thus saith The Lord, The Redeemer of Israel, his Holy One, to Him [verses 5 and 6] Whom man despiseth [that is despised in soul], Whom the Nation abhorreth, to a Servant of rulers, "Kings shall see and arise, princes also shall worship, because of The Lord Who is Faithful, and The Holy One of Israel, and He shall choose thee." Thus saith The Lord, "In an acceptable time have I heard Thee, and in a Day of Salvation have I helped Thee: and I will perserve Thee, and give Thee for a Covenant of the people [Ps. lxxxix. 28: when Israel is joined to his true Messiah, this promise and mission shall also be The Nation's, through its King], to raise up the earth, to cause to inherit the desolate heritages; that Thou mayest say to the prisoners, "Go forth!" to them that are in darkness, "Show yourselves!" They shall feed in the ways, and their pastures shall be in all high places. They shall not hunger nor thirst; neither shall the heat nor sun smite them: for He Who hath mercy on them shall lead them, even by the springs of water shall He guide them. And I will make all My mountains a way, and my highways shall be exalted. Behold! these shall come from far: and, lo! these from the north and from the west; and these from the land of Sinim [China?].

Sing, O heavens! and be joyful, O earth! and break forth into singing, O mountains! for The Lord hath comforted His people, and will have mercy upon His afflicted.

But Zion said, "The Lord hath forsaken me, and my Lord hath forgotten me!"

Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will I not forget thee. Behold! I have graven thee upon the palms of My hands; thy walls are continually before Me. Thy children shall make haste; thy destroyers, and they that made thee waste, shall go forth of thee.

Lift up thine eyes round about, and behold! all these gather themselves together, and come to thee. As I live, saith The Lord, thou shalt surely clothe thee with them all, as with an ornament, and bind them on thee, as a bride doth. For thy waste and thy desolate places, and the land of thy destruction, shall even now be too narrow by reason of the inhabitants, and they that swallowed thee up shall be far away. The children which thou shalt have, after thou hast lost the other, shall say again in thine ears, "The place is too strait for me: give place to me that I may dwell!" Then shalt thou say in thine heart, "Who hath begotten me these? seeing I have lost my children, and am desolate, a captive, and romoving to and fro. And who hath brought up these? Behold! I was left alone; these! where had they been?"

Thus saith The Lord God, "Behold! I will lift up Mine Hand to the Gentiles, and set up My standard to the people: and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders. And kings shall be thy nursing fathers [nourishers], and their queens [princesses] thy nursing mothers: they shall bow down to thee with their face toward the earth, and lick up the dust of thy feet; and thou shalt know that I am The Lord: for they shall not be ashamed [disappointed in their hope] that wait for Me.

Isa. lx. 4-9. Lift up thine eyes round about, and see! All they gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at thy side. Then thou

shalt see, and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be turned toward thee, the wealth of the Gentiles shall come unto thee. The multitude of camels shall cover thee, the dromedaries of Midian and Ephah; all they from Sheba shall come: they shalt bring gold and incense; and they shall show forth the praises of The Lord. All the flocks of Kedar shall be gathered together unto thee, the rams of Nebaioth shall minister unto thee: they shall come up with acceptance on Mine Altar, and I will glorify the House of My Glory.

Who are these that fly as a cloud, and as the doves to their windows? Surely the Isles shall wait for Me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto The Name of The Lord thy God, and to The Holy One of Israel, because He hath glorified thee.

Isa. lxvi. 12-14, 18-20. For thus saith The Lord, "Behold! I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream: . As one whom his mother comforteth, so will I comfort you; and ye shall be comforted in Jerusalem. And when ye see this your heart shall rejoice, and your bones shall flourish like an herb: and the Hand of The Lord shall be known toward His servants, and His indignation toward His enemies. . . .

For I know their works and their thoughts: it shall come, that I will gather all nations and tongues; and they shall come, and see My Glory. And I will set a Sign among them, and I will send those that escape of them unto the nations, to Tarshish, Pul, and Lud, that draw the bow; to Tubal, and Javan, to the Isles afar off, that have not heard My fame, neither have seen My glory; and they shall declare My glory among the Gentiles. And they shall bring all your brethren for an offering unto The Lord out of all nations upon horses, and in chariots, and in coaches, and upon mules, and upon swift beasts, to My holy Mountain Jerusalem, saith The Lord, as the Children of Israel bring an offering in a clean vessel, into the House of The Lord.

Jer. iii. 14-18. Turn, O backsliding Children! saith The Lord; for I am married unto you [Hos. ii. 19, 20]: and I will take you

one of a city, and two of a family, and I will bring you to Zion: and I will give you pastors according to Mine heart, who shall feed you with knowledge and understanding. And it shall come to pass when ye be multiplied and increased in the Land, in those days, saith The Lord, they shall say no more, "The Ark of The Covenant of The Lord!" neither shall it come upon the heart: neither shall they remember it; neither shall they visit it; neither shall it be magnified any more. At that time they shall call Jerusalem the Throne of The Lord; and all the nations shall be gathered unto it, to The Name of The Lord, to Jerusalem: neither shall they walk any more after the imagination [stubbornness] of their evil heart. In those days the house of Judah shall walk with the house of Israel, and they shall come together out of the land of the north to the Land that I have given for an inheritance unto your fathers.

Jer. xxiii. 7, 8. Therefore, behold! the days come, saith The Lord, that they shall no more say, "The Lord liveth, Who brought up the Children of Israel out of the land of Egpyt:" but, "The Lord liveth Who brought up and Who led the seed of the house of Israel out of the north country, and from all countries whither I had driven them; and they shall dwell in their own Land."

Jer. xxx. 3, 17-22. For, lo! the days come, saith The Lord, that I will bring again the captivity of My people Israel and Judah, saith The Lord: and I will cause them to return to the Land that I gave to their fathers, and they shall possess it.

For I will restore health unto thee, and I will heal thee of thy wounds, saith The Lord; because they called thee an "Outcast," saying, "This is Zion, whom no man seeketh after." Thus saith The Lord; "Behold! I will bring again the captivity of Jacob's tents, and have mercy on his dwelling-places; and the city shall be builded upon her own heap [little hill], and the Palace shall remain after the manner thereof. And out of them shall proceed thanksgiving and the voice of them that make merry: and I will multiply them, and they shall not be few; I will also glorify them, and they shall not be small. Their children also shall be as aforetime, and their congregation shall be established before Me, and I will punish

all that oppress them. And their nobles shall be of themselves, and their Governor shall proceed from the midst of them; and I will cause him to draw near, and he shall approach unto Me: for who is this who engaged his heart to approach unto Me? saith The Lord. And ye shall be My people, and I will be your God.

Jer. xxxi. 1-14, 18, 20, 27-40. "At the same time," saith The Lord, "will I be The God of *all the families of Israel*, and they shall be My people."

Thus saith The Lord, "The people which were left of the sword found grace in the wilderness; even Israel, when I went to cause him to rest."

The Lord hath appeared from afar [of old] unto me, saying, "Yea, I have loved thee with an everlasting love: therefore with loving-kindness have I drawn thee. Again I will build thee, and thou shalt be built, O virgin of Israel! thou shalt again be adorned with thy timbrels, and shalt go forth in the dances of them that make merry. Thou shalt yet plant vines upon the mountains of Samaria: the planters shall plant, and shall eat them as common things. For there shall be a Day that the watchmen upon the mount Ephraim shall cry, 'Arise ye, and let us go up to Zion unto The Lord our God!'" For thus saith The Lord, "Sing with gladness for Jacob, and shout among the Chief of the nations! publish ye, praise ye! and say, 'O Lord! save Thy people! the remnant of Israel.' Behold! I will bring them from the north country, and gather them from the coasts of the earth, and with them the blind and the lame, . . a great company shall return thither. They shall come with weeping, and with supplications ["favours:" the supplications being the fruits of the spirit of grace poured upon them, Zech. xii. 10-14; Isa. xxvi. 16] will I lead them: I will cause them to walk by the rivers of waters [Ezek. xlvii. 1-9-12; Zech. xiv. 8] in a straight way, wherein they shall not stumble: for I am a Father to Israel, and Ephraim is My first-born."

Hear the word of The Lord, O ye nations! and declare it in the Isles afar off, and say, "He Who scattered Israel will gather him, and keep him, as a shepherd doth his flock." For The Lord hath

redeemed Jacob, and ransomed him from the hand of him that was stronger than he. Therefore they shall come and sing in the height of Zion, and shall flow together to the Goodness of The Lord, for wheat, and for wine, and for oil, and for the young of the flock and of the herd; and their soul shall be as a watered garden; and they shall not sorrow any more at all. Then shall the virgin rejoice in the dance, both young men and old together: for I will turn their mourning into joy, and will comfort them, and make them rejoice from their sorrow. And I will satiate the soul of the Priests with fatness, and My people shall be satisfied with My Goodness," saith The Lord. [15-17.]

I have surely heard Ephraim bemoaning himself thus, "Thou hast chastised me, and I was chastised, as a bullock unaccustomed to the yoke: turn Thou me, and I shall be turned! for Thou art The Lord my God." . Is Ephraim My dear son? is he a pleasant child? for since I spake against him, I do earnestly remember him still [Hosea v.-xiv.]: therefore My bowels are troubled [affections are stirred] for him; I will surely have mercy on him, saith The Lord.

Behold! the days come, saith The Lord, that I will sow the house of Israel and the house of Judah with the seed of man, and with the seed of beast. And it shall come to pass, that like as I have watched over them, to pluck up, and to break down, and to throw down, and to destroy, and to afflict; so will I watch over them, to build, and to plant, saith The Lord. In those days they shall say no more, 'The fathers have eaten a sour grape, and the children's teeth are set on edge.' But every one shall die for his own iniquity: every man that eateth the sour grape, his teeth shall be set on edge [Ezek. xviii. 2, 3; Gal. vi. 5-7].

Behold! the days come, saith The Lord, that I will make a new Covenant with the house of Israel, and with the house of Judah: not according to the Covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which My Covenant they broke:—should I have continued an Husband unto them? saith The Lord. But this shall be the Covenant that I will make with the house of Israel; "After those days," saith

The Lord, "I will put My Law in their inward parts, and write it in their hearts; and will be their God, and they shall be My people. And they shall teach no more every man his neighbour, and every man his brother, saying, 'Know The Lord!' for they shall all know Me, from the least of them unto the greatest of them, saith The Lord; for I will forgive their iniquity, and I will remember their sin no more" [Acts iii. 26, xiv. 44-47; Rom. xi. 1-16-29]. Thus saith The Lord, Who giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, Who divideth the sea when the waves thereof roar; The Lord of Hosts is His Name: "If those ordinances depart from before Me," saith The Lord, "then the seed of Israel also shall cease from being a nation before Me for ever." Thus saith The Lord, "If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done," saith The Lord.

"Behold! the days come," saith The Lord, "that the city shall be built to The Lord from the tower of Hananeel unto the gate of the corner. And the measuring line shall yet go forth over against it upon the hill Gareb, and shall compass about to Goath. *And the whole Valley of the dead bodies, and of the ashes*, and all the fields *unto the brook of Kidron*, unto the corner of the horse gate, towards the East, shall be holy unto The Lord; *it shall not be plucked up, nor thrown down any more for ever.*"

Jer. xxxii. 36-42. Now, therefore, thus saith The Lord, The God of Israel, concerning this city, whereof ye say, "It shall be delivered into the hands of the king of Babylon by the sword, and by the famine, and by the pestilence;" "Behold! I will gather them out of all countries, whither I have driven them, in Mine anger, and in My fury, and in great wrath; and I will bring them again into this place, and *I will cause them to dwell safely:* and they shall be My people, and I will be their God: and I will give them one heart, and one way, that they may fear Me for ever [all days]," ("I will give them a heart to know Me, that I am The Lord: and they shall be My people, and I will be their God: for they shall return unto Me

with their whole heart:" xxiv. 7, "I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh; and I will give them a heart of flesh; that they may walk in My statutes, and keep Mine ordinances, and do them; and they shall be My people, and I will be their God!" Ezek. xi. 19, 20, xxxvii. 25-27,) "for the good of them, and of their children after them [Mal. iv. 6]: and I will make an Everlasting Covenant with them, that I will not turn away from after them [Ps. xxiii. 6; Isa. lii. 12], to do them good; but I will put My fear in their hearts, that they shall not depart from Me. Yea, I will rejoice over them to do them good, and I will plant them in this Land assuredly [in truth, or stability], with My whole heart, and with My whole soul." For thus saith The Lord, "Like as I have brought all this great evil upon this people, so will I bring upon them all the good that I have promised them."

Jer. xxxiii. 20-26. "If ye can break My covenant of the day, and My covenant of the night, and that there should not be day and night in their season; then may also My Covenant be broken with David My servant, that he should not have a son to reign upon his throne; and with the Levites the Priests My ministers. As the host of heaven cannot be numbered, neither the sand of the sea measured: so will I multiply the seed of David My servant, and the Levites that minister unto Me."

"Considerest thou not what this people have spoken, saying, 'The two families which The Lord had chosen, He hath even cast them off?' thus they have despised My people, that they should be no more a nation before them." Thus saith The Lord, "If My covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth; then will I cast away the seed of Jacob, and David My servant, so that I will not take any of his seed to be rulers over the seed of Abraham, Isaac, and Jacob: for I will cause their captivity to return, and have mercy on them."

Jer. l. 4-8. In those days, and in that Time, saith The Lord, *the Children of Israel shall come, they and the Children of Judah together*, going *and weeping:* they shall go, and seek The Lord their God. They shall ask the way to Zion with their faces thitherward, saying,

" Come, and let us join ourselves to The Lord in a perpetual Covenant that shall not be forgotten ! " [Isa. ii. 3-5].

My people hath been lost sheep [Matt. ix. 36]: their shepherds have caused them to go astray, they have turned them away on the mountains: they have gone from mountain to hill, they have forgotten their Resting-Place. All that found them have devoured them: and their adversaries said, " We offend not, because they have sinned against The Lord, the Habitation of Justice, even The Lord The Hope of their Fathers."

Remove out of the midst of Babylon [li.; Isa. xlviii. 20, lii. 11; Rev. xviii. 4], . . and be as the he-goats before the flocks !

Ezek. xxxvii. 21-23, xxxvi. 31-38. Say unto them, Thus saith The Lord God, " Behold ! I will take the Children of Israel from among the heathen, whither they be gone, and will *gather them on every side*, and bring them into their own Land: and I will make them One nation in the Land, upon the mountains of Israel : and One King shall be King to them all: [ver. 24]: and they shall be no more two nations, neither shall they be divided into two kingdoms *any more at all :* neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions: but I will save them out of all their dwelling-places, wherein they have sinned, and will cleanse them: so shall they be My people, and I will be their God."

xxxvi. Then shall ye remember your own evil ways, and your doings that were not good, and shall loathe yourselves in your own sight for your iniquities and for your abominations.

" Not for your sakes do I this," saith The Lord God, " be it known unto you: be ashamed and confounded for your own ways, O house of Israel ! " [Dan. ix. 3-23 ; Neh. ix.]

In the Day that I shall have cleansed you from all your iniquities I will also cause you to dwell in the cities, and the wastes shall be builded. And the desolate Land shall be tilled, whereas it lay desolate in the sight of all that passed by. And they shall say, " This Land that was desolate is become like the Garden of Eden; and the waste and desolate and ruined cities are become fenced, and are in-

habited." Then the heathen that are left round about you shall know that I, The Lord, build the ruined places, and plant that that was desolate: I, The Lord, have spoken it, and I will do it.

Thus saith The Lord God; I will yet for this be inquired of by the house of Israel, to do it for them.

I will increase them with men like a flock. As the flock of holy things, as the flock of Jerusalem in her solemn Feasts; so shall the waste cities be filled with flocks of men: and they shall know that I am The Lord.

Ezek. xxxix. 21-29. And I will set My Glory among the heathen, and all the heathen shall see My Judgment that I have executed, and My Hand that I have laid upon them. So the house of Israel shall know that I am The Lord their God from that Day and forward. And the heathen shall know that the house of Israel went into captivity for their iniquity: because they trespassed against Me, therefore hid I My Face from them, and gave them into the hand of their enemies: so fell they all by the sword. According to their uncleanness, and according to their transgressions have I done unto them, and hid My Face from them.

Therefore, thus saith The Lord God; Now will I bring again the captivity of Jacob, and have mercy upon the whole house of Israel, and will be jealous for My Holy Name; after that they have borne their shame, and all their trespasses whereby they have trespassed against Me, when they dwelt safely in their Land, and none made them afraid. When I have brought them again from the people, and gathered them out of their enemies' lands, and am sanctified in them in the sight of many nations; then shall they know that I am The Lord their God, by My causing of them to be led into captivity among the heathen: but I have gathered them unto their own Land, and have left *none of them* any more there.

Neither will I hide My Face any more from them: for I have poured out My Spirit upon the house of Israel, saith The Lord God.

Joel iii. 16-21. The Lord also shall roar [Rev. v. 5, The Lion of Judah] out of Zion, and utter His Voice from Jerusalem; and the heavens and the earth shall shake: but The Lord will be The

Hope [Place of repair, Harbour] of His people, and The Strength of the Children of Israel. So shall ye know that I am The Lord your God dwelling in Zion, My holy Mountain: then shall Jerusalem be holy, and there shall no strangers pass through her any more.

And it shall come to pass in that Day, that the mountains shall drop down new wine, and the hills shall flow with milk, and all the rivers of Judah shall flow with waters, and a Fountain shall come forth of The House of The Lord, and shall water the valley of Shittim [in the land of Moab, beyond the Dead Sea].

Egypt shall be a desolation, and Edom shall be a desolate wilderness, for the violence against the Children of Judah, because they have shed innocent blood in their land [Ps. cxxxvii. 7].

["There shall be no more a pricking brier unto the house of Israel, nor any grieving thorn of all that are around about them, that despised them; and they shall know that I am The Lord God." Ezek. xxviii. 24.]

But Judah shall abide for ever, and Jerusalem from generation to generation. For I will cleanse their blood that I have not cleansed: even I, The Lord Who dwelleth in Zion.

Amos ix. 11-15. In that Day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old: that they may possess the remnant of Edom, and of all the heathen, upon whom My Name is called, saith The Lord Who doeth this. Behold! the days come, saith The Lord, that the ploughman shall overtake the reaper, and the treader of grapes him that soweth seed [draweth forth]; and the mountains shall drop sweet [new] wine, and all the hills shall melt. And I will bring again the captivity of My people of Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them. And I will plant them upon their Land, and they shall *no more be pulled up out of their Land* which I have given them, saith The Lord thy God.

Micah iv. 8, 11-13, v. 2-15. And thou, O tower of the flock! the

stronghold of the daughter of Zion! unto thee shall it come, even the first dominion; The Kingdom shall come to the daughter of Jerusalem. . .

Now also many nations are gathered against thee, that say, "Let her be defiled, and let our eye look upon Zion!" But they know not the thoughts of the Lord, neither understand they His counsel: for He shall gather them as the sheaves into the floor. Arise, and thresh, O daughter of Zion! for I will make thine horn iron, and I will make thy hoofs brass: and thou shalt beat in pieces many people: and I will consecrate their gain unto The Lord [Jehovah], and their substance unto The Lord [Adonai] of the whole earth.

But thou, Bethlehem-Ephratah! though thou be little among the thousands of Judah, yet out of thee shall He come forth unto Me Who is to be Ruler in Israel; *Whose goings forth have been from of old, from the days of eternity.* Therefore will He give them up, until the time that she which travaileth [iv. 8-10: Rev. xii. 5] hath brought forth: *then the remnant of his brethren shall return unto the children of Israel.* And He shall stand and rule in the Strength of The Lord, in the Majesty of The Name of The Lord his [Israel's] God; and they shall abide: for now shall He be Great unto the ends of the earth. And This [Man] shall be the Peace, when the Assyrian shall come into our Land: . .

And the remnant of Jacob shall be in the midst of many people as a dew from The Lord, as The showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men. And the remnant of Jacob shall be among the Gentiles in the midst of many people as a lion among the beasts of the forest, as a young lion among the flocks of goats: who, if he go through, both treadeth down, and teareth in pieces, and none can deliver. Thine hand shall be lifted up upon thine adversaries, and all thine enemies shall be cut off.

And it shall come to pass in that Day, saith the Lord, that I will cut off thy horses out of the midst of thee, and I will destroy thy chariots [iv. 3; Ps. xlvi. 9; Isa. ii. 4; Hos. ii. 18; Joel iii. 10; Zech. ix. 10]: and I will cut off the cities of thy Land, and throw down all thy strongholds: and I will cut off witchcrafts out of thine

hand; and thou shalt have no more soothsayers: thy graven images also will I cut off, and thy statues out of the midst of thee; and thou shalt no more worship the work of thine hands. And I will pluck up thy graves out of the midst of thee: so will I destroy thy cities [enemies]. And I will execute vengeance in anger and fury upon the heathen, such as they have not heard.

Zeph iii. 10, 13-20. From beyond the rivers of Ethiopia My suppliants, even the daughter of My dispersed, shall bring Mine offering. . . The remnant of Israel shall not do iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth: for they shall feed and lie down, and none shall make them afraid.

Sing, O daughter of Zion! shout, O Israel! be glad and rejoice with all the heart, O daughter of Jerusalem! The Lord hath taken away thy Judgments, He hath cast out thine enemy: The King of Israel [John xviii. 37, xix. 19], even The Lord, is in the midst of thee: thou shalt not see evil any more. In that Day it shall be said to Jerusalem, "Fear thou not!" and to Zion, "Let not thine hand be slack [faint]!" The Lord thy God in the midst of thee is Mighty; He will save, He will rejoice over thee with joy; He will rest in His love, He will joy over thee with singing.

I will gather them that are sorrowful for the solemn assembly, who are of thee, to whom the burden upon it was reproach. Behold! at that Time I will *undo all that afflict thee:* and I will *save her that halteth*, and *gather her that was driven out;* and I will *set them for a praise and fame in every land where they have been put to shame.* At that Time will I bring you again, even in the Time that I gather you: for I will make you a name and a praise among all people of the earth, when I turn back your captivity before your eyes, saith The Lord.

Zech. ii. 4-13, viii. 2-15, 21-23. Jerusalem shall be inhabited as towns without walls for the multitude of men and cattle therein: For I, saith The Lord, will be unto her a Wall of Fire round about, and will be The Glory in the midst of her.

Ho! ho! come forth, and flee from the land of the north, saith The Lord: for I have spread you abroad as the four winds of the

heaven, saith The Lord. Deliver thyself, O Zion! that dwellest with the daughter of Babylon. For thus saith The Lord of Hosts, After the Glory hath He sent me unto the nations which spoiled you: for he that toucheth you toucheth the apple of His eye. For, behold! I will shake Mine hand upon them, and they shall be a spoil to their servants: and ye shall know that The Lord of Hosts hath sent me [a Messenger of The Lord: ver. 1-3].

"Sing and rejoice, O daughter of Zion! for, lo! I come, and I will dwell in the midst of thee, saith The Lord. And many nations shall be joined to The Lord in that Day, and shall be My people: and I will dwell in the midst of thee," and thou shalt know that The Lord of Hosts hath sent me unto thee. And The Lord shall inherit Judah his portion in the holy Land, and shall choose Jerusalem again.

Be silent, O all flesh! before The Lord: for He is raised up out of the Habitation of His Holiness.

viii. Thus saith The Lord of Hosts, I was jealous for Zion with great jealousy, and I was jealous for her with great fury. Thus saith The Lord; I am returned unto Zion, and will dwell in the midst of Jerusalem: and Jerusalem shall be called a city of truth; and the Mountain of The Lord of Hosts The Holy Mountain. Thus saith The Lord of Hosts: There shall yet old men and old women dwell in the streets of Jerusalem, and every man with his staff in his hand for very age [multitude of days]. And the streets of the city shall be full of boys and girls playing in the streets thereof. Thus saith The Lord of Hosts, "If it be marvellous [hard, difficult] in the eyes of the remnant of this people in these days, should it also be marvellous in Mine eyes?" saith The Lord of Hosts. "Behold I will bring My people from the East country, and from the country of the going down of the sun; and I will bring them, and they shall dwell in the midst of Jerusalem: and they shall be My people, and I will be their God, in truth and in righteousness.

Thus saith The Lord of Hosts; Let your hands be strong, ye that hear in these days these words by the mouth of the Prophets, which were in the Day that the Foundation of The House of The Lord of Hosts was laid, that the Temple might be built. For before these

days there was no hire for man, nor any hire for beast; neither was there any peace to him that went out or came in, because of the Affliction: for I set all men every one against his neighbour. But now I will not be unto the residue of this people as in the former days, saith The Lord of Hosts. For the seed shall be prosperous [of peace]; the vine shall give her fruit, and the ground shall give her increase, and the heavens shall give their dew: and I will cause the remnant of this people to possess all these things. And it shall come to pass that as ye were a curse among the heathen, O house of Judah, and house of Israel! so will I save you, and ye shall be a blessing: fear not! but let your hands be strong. For thus saith The Lord of Hosts; As I thought to punish you, when your fathers provoked Me to wrath, saith The Lord of Hosts, and I repented not: so again have I thought in these days to do well unto Jerusalem and to the house of Judah: fear ye not! . . . . .

And the inhabitants of one city shall go to another saying, "Let us go speedily [continually] to pray before The Lord [to intreat The Face of The Lord], and to seek The Lord of Hosts: I will go also." Yea, many people and strong nations shall come to seek The Lord of Hosts in Jerusalem, and to pray before The Lord. Thus saith The Lord of Hosts; In those days, ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him who is a Jew, saying, "We will go with you: for we have heard that God is with you."

[Luke xxi. 24. And they shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down by the Gentiles, until the times of the Gentiles be fulfilled.

Luke i. 31-33, 68, 69. Thou shalt call His name Jesus,—Help of God (for He shall save His people from their sins: Matt. i. 21). He shall be Great, and shall be called The Son of The Highest: and The Lord God shall give unto Him the throne of His father David: and He shall reign over the house of Jacob for ever; and of His Kingdom there shall be no end.

Blessed! be The Lord God of Israel; for He hath visited and redeemed His people, and hath raised up a Horn of Salvation for us in the House of His servant David. (Christ our Lord, Who was made of the seed of David according to the flesh; and declared [determined] to be The Son of God with power, according to the Spirit of Holiness, by the resurrection from among the dead: Rom. i. 3, 4.)

Acts ii. 29-32. Men and brethren! I may freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore, being a Prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, He would raise up The Christ to sit on his throne; he, seeing this before, spake (Ps. xvi.) of the Resurrection of Christ, that His soul was not left in hades, neither His flesh did see corruption. This Jesus hath God raised up, whereof we all are witnesses.

iii. 19-24. Repent ye, therefore, and be converted! that your sins may be blotted out when the Times of refreshing shall come from The Presence of The Lord; and He shall send Jesus Christ Who before was preached unto you: Whom the heaven must receive until the Times of Restitution of all things, which God hath spoken by the mouth of all His Holy Prophets since the world began. For Moses truly said unto the fathers, "A Prophet shall The Lord your God raise up unto you, of your brethren, like unto me: Him shall ye hear in all things whatsoever He shall say unto you. And it shall come to pass, that every soul, which will not hear That Prophet, shall be destroyed from among the people." Yea, and all the Prophets from Samuel, and those that follow after, as many as have spoken, have likewise foretold of these days.] (Rom. ix. x. xi.; Gal. iii.; Heb. xii.; Rev. vii.)

SATAN IS BOUND FOR A THOUSAND YEARS;

AND THE SAINTS AND MARTYRS REIGN IN THE HEAVENLY JERUSALEM, NOW DESCENDED INTO THE AIR OUT OF HEAVEN.

Isa. xxvi. 21. Behold! The Lord cometh out of His Place to punish the inhabitants of the earth for their iniquity: the earth also shall discover her bloods, and shall no more cover her slain.

Isa. xxiv. 21, 22. And it shall come to pass in that Day, that The Lord shall punish [visit upon] the host of the high ones that are on high,

["The Prince of the power of the air, the Spirit that now worketh in the Children of disobedience" (Eph. ii. 2; John xiv. 30): "principalities, powers" (Eph. i. 21; Col. ii. 15): "the rulers" [power—(Heb. ii. 14; 1 Pet. ii. 9; Col. i. 13; Luke xxii. 53;)—angels, ministers, or messengers of the principalities, powers, dominions, Eph. i. 21] "of the darkness of this world, against wicked spirits in heavenly places:" Eph. vi. 12.]

and the kings of the earth upon the earth.

[Daniel had experience of the active opposition of the "rulers of the darkness—the dark kingdoms and places—of this world," when The Lord's Messenger, sent to answer his prayer, was hindered 21 days by the "prince" of the kingdom of Persia: Dan. x. 1, 2-13. So also Paul in his work was "hindered:" 1 Thes. ii. 18.]

And they shall be gathered together as prisoners are gathered in the pit [dungeon], and shall be shut up in the prison, and after many days shall they be visited

[Found wanting:—be judged and receive the sentence which they had awaited in the prison.]

Isa. xxvii. 1. In that Day, The Lord, with His sore and great, and strong Sword [Rev. xix. 15, i. 16; Eph. vi. 17; Heb. iv. 12; 2 Thes. ii. 8] shall punish leviathan, the piercing [crossing like a bar] Serpent, even leviathan that crooked Serpent; and He shall slay the Dragon that is in the sea.

Rev. xx. 1-6. And I saw an Angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the Dragon, that old Serpent, which is the Devil and Satan [Gen. iii. 1-5, 22-24 (Matt. iv. 1-11; Luke iv. 13; John xiv. 29, 30; Matt. xxvi. 38; Luke xxii. 44; Matt. xxvii. 46; Heb. v. 7; ii. 14, 15) Rev. xii. 3, 9], and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the [those 3, 5, 7] thousand years should be fulfilled:

And after that he must be loosed a little season.

And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls [persons, Acts xxvii. 37, men, of spirit and body, such as were the merchandise of "Babylon" Rev. xviii. 13] of them that were beheaded [Gk. sig. "stroke of the axe," beheading with the axe, peculiarly characteristic of the Romans] for the witness of Jesus, and for the word of God, and who had not worshipped the Beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived

[ἔζησαν, returned to life (Rev. i. 18); "in that manner in which the rest of the dead lived *not* again (xx. 5) before the general resurrection."

and reigned with Christ a thousand years.

But the rest of the dead lived not until those thousand years were finished.

This is the first resurrection [Ps. i. 5; xlix. 14; Isa. xxvi. 14, 19; 1 Cor. xv. 23; 1 Thes. iv. 16]. Blessed

[μακάριος "is with great propriety applied to him over whom the second death has no power; for it is derived from μὴ κῆρ, so that it denotes one who is immortal."]

and holy is he that hath part in the first resurrection:

[The Ethiopian Version, according to John de la Haye, has, "on that Day which precedes His Coming."]

on such the Second Death hath no power, but they shall be Priests of God and of Christ [i. 5, 6], and shall reign with Him a thousand years [2 Tim. ii. 11, 12].

Psalm i.

Blessed is the man that walketh not in the counsel of the ungodly [wicked],
Nor standeth in the way of sinners, nor sitteth in the seat of scorners;
But his delight is in The Law of The Lord;
And in His Law doth he meditate day and night.

He shall be like a tree planted by the rivers of water [Ezek. xlvii. 12; Rev. xxii. 2; Jer. xvii. 7, 8], that bringeth forth its fruit in its season; its leaf also shall not wither [fade]; and whatsoever he doeth shall prosper.

For The Lord knoweth the way of the righteous:

The ungodly are not so: but are like the chaff which the wind driveth away [Matt. iii. 12].

Therefore the ungodly shall not stand [rise up: Heb., also LXX.] in The Judgment, nor sinners in The Congregation of the Righteous.

but the way of the ungodly shall perish.

Jer. xvii.

7, 8. Blessed is the man that trusteth in The Lord, and whose Hope The Lord is! for he shall be as a tree planted by the Waters, and that spreadeth out her roots by the River (Ps. xlvi. 4), and *shall not see when heat cometh*, but her leaf shall be green; and shall not be careful in the year of drought [restraint], neither shall cease from yielding fruit.

5, 6. Cursed be the man that trusteth in man, and *maketh flesh his Arm*, and whose heart departeth from The Lord! for he shall be like the heath in the desert, and *shall not see when good cometh;* but shall inhabit the parched places in the wilderness, in a salt land [Deut. xxix. 23] and not inhabited.

Ps. xlix. 14, 15.

The upright shall have dominion over them in The Morning:

But God will redeem my soul f[illegible] power [the hand] of the [illegible] He shall receive me. [illegible]noting emphatic re-

Like sheep they are laid in the grave; death shall feed on them;—and their beauty [strength] shall consume, the grave being a habitation to every one of them.

Isa. xxvi.

19. Thy dead shall live, My dead Body shall they arise [Ezek. xxxvii. 10, 13]. Awake, and sing, ye that dwell in dust! for thy dew is as the dew of herbs, and the earth shall cast out the dead.

14. Dead, they shall not live; deceased, they shall not rise [xliii. 17]; therefore hast Thou visited and destroyed them, and made all their memory to perish.

THE KINGDOM OF THE MESSIAH:

PROMISES OF THE GLORIOUS REIGN OF DAVID'S SON AND LORD (Matt. xxii. 41-46),

GIVEN TO THE JEWS,—WHO FOR A TIME HAVE STUMBLED AT THE ROCK OF OFFENCE—THE CHIEF-CORNER-STONE.

(Rom. xi. 25-29; Isa. lix. 20, 21; Ps. cxviii. 22; Matt. xxi. 42, 44; Eph. ii. 20).

Matt. vi. 10.

Thy Kingdom come!
Thy will be done upon the earth, as it is in heaven!

Isa. ix. 6, 7.

Unto us a Child is born, unto us a Son is given:
And the Government shall be upon His shoulder:
And His Name shall be called Wonderful [Secret: Judg. xiii. 18], Counseller, The Mighty God,
The Father of The Everlasting Age, The Prince of Peace.
Of the increase of His Government and Peace there shall be no end,
Upon the throne of David, and upon his kingdom,
To order it, and to establish it with judgment and with justice
From henceforth even for ever.
The zeal of The Lord of Hosts will perform this.

Jer. xxx. 9.

They shall serve The Lord their God, *and David their king, whom I will raise up unto them.*

Luke i. 32, 33, 68, 69, 72, 73.

He shall be great,
And shall be called The Son of The Highest [The Son of The Blessed One, Mark xiv. 61]:
And The Lord God shall give unto Him the throne of His Father David:
And He shall Reign over the house of Jacob for ever;
And of His Kingdom there shall be no end.

Blessed be The Lord God of Israel!
For He hath visited and redeemed His people:
And hath raised up a Horn of Salvation for us
In the house of His servant David. . .
To perform the mercy promised to our fathers,
And to remember His holy Covenant;
The oath which He sware to our father Abraham.

IN TYPE BY SOLOMON:

2 Sam. vii. 12-18; 2 Chron. v.-ix.

IN PARABLE:

Luke xix. 12: A certain nobleman went into a far country, to receive for himself a kingdom, and to return: 13-27, 28.

IN FACT:

Acts ii. [29-31] 32-36. This Jesus hath God raised up, whereof we all are witnesses. Therefore being by The Right Hand of God exalted, and having received of The Father The Promise of The Holy Spirit, He hath shed forth this, which ye now see and hear.

For David is not ascended into the heavens: but he saith himself, "The Lord said unto my Lord, 'Sit Thou on My Right Hand, until I make Thy foes Thy footstool!" Ps. cx. 1, 5, xlv. 6, 7 margin: 1-4.

Therefore, let all the house of Israel know assuredly, that God hath made that same Jesus [Acts i. 11], Whom ye have crucified, both Lord and Christ.

Rev. i. 6, 7. To Him be glory and dominion for ever and ever!
Behold He cometh with clouds [Acts i. 9-11; Mark xiv. 61, 62;

1 Thes. iv. 16; 2 Pet. i. 16-18 (Matt. xvii. 5)! and every eye shall see Him, and they also who pierced Him: and all kindreds of the earth shall wail because of Him. Even so, Amen! [Zech, xii. 10-14; Joel ii. 30-32, iii. 12-16; Isa. lxvi. 5.]

(Ps. xcvii.—c.)

Isa. xxxiii. 13-17. Hear, ye that are far off! what I have done; and, ye that are near, acknowledge My might!

The sinners in Zion are afraid; fearfulness hath surprised the hypocrites. "Who among us shall dwell with the devouring Fire?" ["And the sight of The Glory of The Lord (Heb. i. 3; Rev. xxi. 23), was like devouring Fire (Heb. xii. 29; Rev. vi. 16, 17) on the top of the Mount in the eyes of the Children of Israel." Ex. xxiv. 17]. "Who among us shall dwell with everlasting burnings?" [Matt. ii. 12; Luke xxi. 36; Mal. iii. 2; Rev. vi. 17; Ps. xv.; Isa. xi. 2-5; Rev. xix. 11-13.]

He that walketh in righteousness, and speaketh uprightnesses; he that despiseth the gain of oppressions, [deceits], that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of bloods, and shutteth his eyes from seeing evil [Ps. cxix. 37, xvii. 4]; *he* shall dwell on high [heights, or high places, (Eph. i. 3; 1 John iii. 3),]: his place of defence the munitions of rocks: bread shall be given him; his waters sure [John iv. 14, vii. 37; comp. Ex. xvii. 6].

Ps. xxiv.

(xlviii.; lxv.; cxlvii. 1, 2; cxlvi.)

[2 Sam. vi. 12-15. So David went and brought up The Ark of God, from the house of Obed-edom [6-11], into the city of David with gladness. And when they that bare The Ark of The Lord had gone six paces [Josh. vi. 12, 13, 15, 16-20], he sacrificed oxen and fatlings. And David danced before The Lord with all his might; and David was girded with a linen ephod [Ex. xxviii. 6; 1 Sam. xxii. 18]. So David and all the house of Israel brought up The Ark of The Lord with shouting, and with the sound of the Trumpet.

(David had learned,—while The Ark remained with Obed-edom, and

blessed his house,—that The Ark must be restored to Zion not by human devices, as the Philistines had formerly, with excusable ignorance, restored it from their coasts (1 Sam. vi. 7; comp. 2 Sam. vi. 13); but according to The Law and Commandment (Num. vii. 9; iv. 2-15; comp. 2 Sam. vi. 13); and, *thus* restored, David's city was blessed in The Presence of The Ark: and the king returned to his own house to bless his household: 2 Sam. vi. 11-20).]

The earth is The Lord's and the fulness thereof;
The world and they that dwell therein.
For He hath founded it upon the seas, and established it upon the floods.
Who shall ascend into the Hill of The Lord?
Or, who shall stand in His Holy Place?
The clean of hands, and pure of heart;
Who hath not lifted up his soul unto Vanity

["Vanity" is associated with lies, and deceit, or injustice, Job. xv. 31; Ps. xxxi. 6; Prov. xxx. 8: and signifies idols, Jer. xviii. 15; xiv. 22; Ezek. xiii. 6; xxii. 28; Acts xiv. 15.]

nor sworn deceitfully.
He shall receive the blessing from The Lord, and righteousness from The God of his salvation.
This is the generation of them that seek Him, that seek Thy face, O God of Jacob! Selah.

Lift up your heads, O ye gates!
And be ye lifted up, ye everlasting doors!
And The King of Glory shall come in.
Who is this King of Glory?
The Lord, Strong and Mighty, The Lord Mighty in battle. [Rev. xix. 15.]
Lift up your heads, O ye gates!
Even lift them up, ye everlasting doors!
And The King of Glory shall come in.
Who is This King of Glory?
The Lord of Hosts, He is The King of Glory. Selah.

THE KING WHO SHALL BE A PRIEST UPON HIS THRONE:

(Zech. vi. 12, 13; Ps. cx. 4-6; Gen. xiv. 18.)

AND HIS COMING TO ZION.

Ps. cx. 4-6. The Lord hath sworn, and will not repent, "Thou art a Priest for ever [Heb. vii. 21-25, ix. 11] after the order of Melchizedek!"
The Lord at Thy Right Hand shall strike through kings in the Day of His wrath.
He shall Judge among the heathen.

Ps. ii. 6-9. "Yet have I set My King [anointed My King] upon Zion, the Hill of My Holiness."
"I will declare the decree: The Lord hath said unto Me,
'Thou art My Son! this Day have I Begotten Thee.
Ask of Me, and I shall give Thee the heathen for Thine Inheritance,
And the uttermost parts of the earth for Thy Possession.
Thou shall break them with a rod of iron:
Thou shalt dash them in pieces like a potter's vessel.'"

Gen. xiv. 18. And Melchizedek [Melech—zedek, the Righteous King] of Salem [of Peace], brought forth bread and wine [John vi. 35, xv. 1]: and he was the Priest of The Most High God.

["Who met Abraham returning from the slaughter of the kings, and blessed him." Heb. vii. 1.]

[2 Chron. ix. 5-8. "It was a true report which I heard in mine own land of thy sayings, and of thy wisdom: howbeit, I believed not their words, until I came, and mine eyes had seen: and, behold! the one half of the greatness of thy wisdom was not told me: for thou exceedest the fame that I heard. Happy are thy men: and happy are these thy servants, which stand continually before thee, and hear

thy wisdom: Blessed be The Lord thy God! Who delighted in thee to set thee on His throne, to be king for The Lord thy God: because thy God loved Israel to establish them for ever, therefore made He thee king over them, to do judgment and justice."

("Of the children of Israel did Solomon make no servants for his work; but they were men of war and chief of his captains, and captains of his chariots and horsemen." viii. 9.)]

Rev. xix. 12. On His Head were many crowns [vi. 2].

Matt. ii. 2, 5. "Where is He Who is born King of the Jews?" The Christ:—born in Bethlehem of Judæa: for thus it is Written by the Prophet,—"Out of Bethlehem shall He come forth unto Me Who is to be Ruler in Israel; Whose goings forth have been from of old from everlasting [the days of eternity]." Micah v. 2. (Prov. viii. 22-31; John i. 1-3; Heb. i.; Col. i. 15-18.)

Isa. lix. 19, 20. When the enemy shall come in like a flood, The Spirit of The Lord shall lift up a standard against him [put him to flight]. And The Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith The Lord.

Isa. xxxiii. 17, 20-22. Thine eyes shall see The King in His beauty: they shall behold the Land of far distances. Look upon Zion, the city of our solemnities! thine eyes shall see Jerusalem a quiet habitation, a Tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken. But there The Glorious Lord will be unto us a Place of broad spaces and streams; wherein shall go no galley with oars, neither shall gallant ship pass thereby. For The Lord is our Judge, The Lord is our Law-Giver, The Lord is our King; He will save us.

Isa. xxxii. 1, 2. Behold! a King shall Reign in Righteousness, and princes shall rule in Judgment [Matt. xix. 28; Luke xxii. 28-30 (Matt. xxvi. 29); 1 Cor. vi. 2, 3].

And a Man shall be as a Hiding Place [Ps. xxxii. 7; xxxi. 20; Isa. xxv. 4; iv. 6] from the wind, and a Covert from the tempest; as Rivers of Waters in a dry place, as the Shadow of a Great Rock in a weary Land.

Jer. xxiii. 5, 6. Behold! the days come, saith The Lord, that I will raise unto David a Righteous Branch; and a King shall Reign and prosper, and shall execute judgment and justice in the earth. In His days Judah shall be saved, and Israel shall dwell safely, and this is His Name whereby He shall be called, The Lord our Righteousness [Jehovah-Tzidkenu].

Ezek. xxxiv. 23, 24, 29-31. And I will set up one shepherd over them, and he shall feed them [Mic. v. 5, margin: 4, margin: Isa. xxxii. 1], even My servant David; he shall feed them, and he shall be their shepherd. And I, The Lord, will be their God, and My servant David a prince among them; I, The Lord, have spoken it. . . And I will raise up for them a Plant for renown, and they shall be no more consumed [taken away] with hunger in the Land, neither bear the shame of the heathen any more. Thus shall they know that I, The Lord their God am with them, and that they, even the house of Israel, are My people, saith The Lord God. And ye, My flock, the flock of My pasture, are men, and I am your God, saith The Lord God.

Ezek. xxxvii. 11-14, 24, 25. . . These bones are the whole house of Israel; behold! they say, "Our bones are dried, and our Hope [Acts xxvi. 6-8, 13-23] is lost: we are cut off for our parts." Therefore prophesy! and say unto them, "Thus saith The Lord God; Behold, O my people! I will open your graves [Hos. xiii. 14], and cause you to come up out of your graves, and *bring you into the Land of Israel.* And ye *shall know that I am The Lord*, when I have opened your graves [Rev. i. 18], O My people! and brought you up out of your graves, and shall put My Spirit in you, and ye shall live, and I shall place you in your own Land: then shall ye know that I The Lord have spoken, and performed, saith The Lord.

[xxi. 25-27. And thou, profane wicked prince of Israel! whose day is come, when iniquity shall have an end ["the destructions of

the enemy are come to a perpetual end; and their cities hast Thou destroyed: their memorial is perished with them (Rev. xvi. 19; xviii. 10, 21). But The Lord shall endure for ever: He hath prepared His Throne for Judgment: " Ps. ix. 6, 7],—thus saith The Lord God; Remove the diadem and take off the crown! this shall not be the same: exalt him that is low, and abase him that is high. Perverted, perverted, perverted, will I make it: and it shall be no more, until he come whose right it is: and I will give it him.

Hos. xii. 1, 2, xiii. 5-9, 11, 14. Ephraim feedeth on wind, and followeth after the east wind: he daily increaseth lies and desolation; and they do make a covenant with the Assyrians, and oil is carried into Egypt. The Lord hath also a controversy with Judah, and will visit upon Jacob according to his ways; according to his doings will he recompense him. . . I did know thee in the wilderness, in the land of great drought. According to their pasture, so were they filled; they were filled, and their heart was exalted; therefore have they forgotten Me. Therefore I will be unto them as a *lion*: as a *leopard* by the way will I observe them: I will meet them as a *bear* that is bereaved of her whelps, and will rend the caul of their heart, and there will I devour them like a lion: the Wild Beast [beast of the field] shall tear them (Dan. vii. 4-7; Rev. xiii. 2). O Israel! thou hast destroyed thyself; but in Me is thine Help.

. I gave thee a king in Mine anger, and took him away in My wrath. . . I will ransom them from the power [the hand] of the grave. I will redeem them from death: O Death! I will be thy plagues; O Grave! I will be thy destruction.]

And David My servant shall be king over them; and they all shall have one shepherd: they shall also walk in My judgments, and observe My statutes, and do them. .

And My servant David shall be their prince for ever.

Zech. vi. 12, 13. Thus speaketh The Lord of Hosts, saying, " Behold The Man Whose Name is The Branch [Isa. iv. 2; xi. 1]! and He shall branch up from under Him, and He shall build the Temple of The Lord [Eph. iv. 15; vi. 20-22]: even He shall build the Temple of The Lord; and He shall bear the glory, and shall sit

and rule upon His Throne; and He shall be a Priest upon His Throne: and the counsel of peace shall be between them both." [" . The Man, My Fellow:" Zech. xiii. 7. "We will come,—make Our abode:" John xiv. 23. "The glory which I had with Thee before the world was:" John xvii. 5.]

Zech. iii. 8, 9. Hear now, O Joshua the high priest, thou and thy fellows that sit before thee! for they are men of sign [as in Ezek. xii. 11; xxiv. 24]: for, behold! I will bring forth My Servant The Branch. For, behold! The Stone that I have laid before Joshua; upon one Stone shall be Seven eyes [Luke xi. 34-36; Rev. v. 6; i. 16; iv. 3, 5; Ex. xxv. 31, 32, 37]: behold! I will engrave the graving thereof, saith The Lord of Hosts, and I will remove the iniquity of that Land in one Day.

iv. 7-10. He shall bring forth The Head Stone with shoutings, "Grace! Grace unto It!" The hands of Zerubbabel have laid the foundation of this House; his hands shall also finish it [The Foundation of The Building of God, His Temple and Habitation, and its Chief-Corner-Stone also, being Jesus Christ Himself: 1 Cor. iii. 11; Eph. ii. 20]. For who hath despised the day of small things? for they shall rejoice, and shall see the plummet in the hand of Zerubbabel with those Seven; the eyes of The Lord [—upon that Head-Stone (Zech. iii. 9), the Seven lamps of Fire,—representing the Seven-fold Spirit of God (Rev. iv. 5; v. 6; Isa. lxi. 1; xi. 2; John iii. 34, 35; i. 14, 16; Col. i. 19; ii. 9, 10)], which run to and fro through the whole earth.

Mic. ii. 12, 13. I will surely assemble, O Jacob! all of thee; . . they shall make great noise by reason of the multitude of men: . . and their King shall pass before them, and The Lord on the head of them.

Zech. xiv. 9. And The Lord shall be King over all the earth: in that Day shall there be One Lord and His Name One.

Isa. xi. 1-5, 10. And there shall come forth a Rod out of the Stem of Jesse, and a Branch shall grow out of his roots: and The Spirit of The Lord shall rest upon Him [lxi. 1], the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of

knowledge and of the fear of The Lord: and shall make Him of quick understanding in the fear of The Lord: and He shall not judge after the sight of His eyes, neither reprove after the hearing of his ears: but with Righteousness shall He judge the poor, and reprove [argue] with equity for the meek of the earth: and He shall smite the earth with the rod of His mouth, and with the Breath of His lips shall He slay the Wicked [Chaldee paraphrast "the impious Roman:" (2 Thes. ii. 8)]. And Righteousness shall be the girdle of His loins, and Faithfulness the girdle of His reins. . . . . And in that Day there shall be a Root of Jesse [Rev. xxii. 16], Which shall stand for an Ensign of the people; to It shall the Gentiles seek: and His Rest shall be glorious [Heb. iv. 9 margin].

2 Sam. xxiii. 1-7. These be the last words of David: David the son of Jesse said, and the man who was raised up on high, the anointed of The God of Jacob, and the sweet Psalmist of Israel, said, "The Spirit of The Lord spake by me, and His word was in my tongue. The God of Israel said, The Rock of Israel spake to me, He Who ruleth over men, The Just One, ruling in the fear of God! And He shall be as The Light of the Morning, when the sun riseth, even a Morning without clouds; when the tender grass springeth out of the earth by clear shining after rain [Song ii. 11-13. Lo! the winter is past, the rain is over and gone: &c.].

Although my house be not so [established] with God, yet He hath made with me an Everlasting Covenant, ordered in all things, and sure: for this is all my salvation, and all my desire, although He make it not to grow. . . .

But the sons of Belial [the wicked] shall be all of them as thorns thrust away, because they cannot be taken with hands: but the man that shall touch them must be fenced with iron and the staff of a spear; and they shall be utterly burned with fire in the same place.

Isa. xxiv. 23. Then the moon shall be confounded, and the sun ashamed, when The Lord of Hosts shall reign in Mount Zion and in Jerusalem, and there shall be Glory before His ancients.

Rom. xi. 26, 27, comp. Isa. lix. 19, 20. And so all Israel shall be

saved: as it is Written, "There shall come out of Zion, The Deliverer, and shall turn away ungodliness from Jacob: for this is My Covenant unto them, when I shall take away their sins." [Rom. x.]

Rom. xv. 10-12. Again He saith [Deut. xxxii. 43], "Rejoice ye Gentiles! with His people."

And again [Ps. cxvii. 1], "Praise the Lord, all ye Gentiles; and laud Him, all ye people!"

And again [Isa. xi. 1, 10], Esaias saith, "There shall be a Root of Jesse, and He Who shall rise to reign over the Gentiles; in Him shall the Gentiles trust."

Ps. xlv.

(Let the children of Israel be joyful in their King! Ps. cxlix. 2.)

My heart bubbleth up [is overflowing with] a good matter:
I speak of the things which I have made touching the King:
My tongue is the pen of a ready writer.
Thou art fairer than the children of men!
Grace is poured into thy lips!
Therefore God hath blessed Thee for ever.
Gird Thy Sword upon Thy thigh, O Most Mighty!
With Thy glory and Thy majesty.
And in Thy majesty prosper Thou! ride Thou! because of truth and meekness and righteousness;
And Thy Right Hand shall teach Thee terrible things.
Thine arrows are sharp in the heart of The King's enemies:
Whereby the people fall under Thee.
Thy Throne, O God! is for ever and ever:
The sceptre of Thy Kingdom is a right sceptre.
Thou lovest righteousness, and hatest wickedness:
Therefore, O God! Thy God hath Anointed Thee with the oil of gladness above Thy fellows.
All Thy garments smell of myrrh, and aloes, and cassia,
Out of the ivory palaces, whereby they have made Thee glad.

Kings' daughters were among Thy honourable women:
Upon Thy Right Hand did stand the Queen in gold of Ophir.
Hearken, O Daughter! and consider, and incline thine ear;
Forget also thine own people, and thy father's house;
So shall The King greatly desire thy beauty:
For He is thy Lord; and worship thou Him!
And the daughter of Tyre shall be there with a gift;
Even the rich among the people shall intreat thy favour.
The King's Daughter is all glorious within:
Her clothing is of wrought gold.
She shall be brought unto The King in raiment of needlework:
The virgins her companions that follow her [Song iii. 11, ii. 7 iii. 5, v. 8, 16, vi. 1, 8 (9), viii. 4] shall be brought unto Thee.
With gladness and rejoicing shall they be brought:
They shall enter into The King's Palace.
Instead of Thy fathers shall be Thy children,
Whom Thou mayest make princes in all the earth.
I will make Thy Name to be remembered in all generations:
Therefore shall the people praise Thee for ever and ever.

[John iii. 29. He Who hath the Bride is The Bridegroom: bu *the friend of The Bridegroom* that standeth and heareth Him, rejoiceth greatly because of The Bridegroom's Voice: this *my* joy therefore is fulfilled: Matt. xi. 11-15, xiii. 17.]

THE TRUE CHURCH REIGNS OVER THE EARTH,—

NOT YET UPON THE EARTH,—

WITH THE KING.

Upon Thy Right Hand did stand the Queen in gold of Ophir.
(Ps. xlv. 9.)

Rev. xix. 1-9. And after these things, I heard a great voice o

much people in heaven, saying, "Alleluia! salvation, and glory, and honour, and power, unto The Lord our God! For true and righteous are His Judgments:

"For He hath Judged the great whore [idolatrous church] which did corrupt the earth with her fornication [idolatry],

"And hath avenged the blood of His servants at her hand!"

["The words of prayer, vi. 10, are here transposed into a doxology."]

And again they said, "Alleluia!"

And her smoke rose up for ever and ever.

4, 5; comp. xv. 3.

["All are stirred up to a solemn proclaiming of the praise of the *present* God,—Jah."]

And the four and twenty Elders, and the four living-creatures [cherubim], fell down and worshipped God Who sat on The Throne saying, "Amen! Alleluia!" And a Voice came out of The Throne, saying, "Praise our God [John xx. 17; Heb. ii. 11, 16, 17]! all ye His servants, and ye that fear Him both small and great!"

6, 7.

[The stirring call, "Hallelujah!" is now fully responded to.]

And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, "Alleluia! for The Lord God Omnipotent reigneth.

"Let us be glad, and rejoice, and give honour to Him:

"For the Marriage of The Lamb is come,

"And His Wife hath made herself ready!"

And to her was granted that she should be arrayed in fine linen [i. 6, v. 10] clean and bright: for the fine linen is the righteousness of Saints.

And he [the Angel] saith unto me, "Blessed are they who are called unto the Marriage-Supper of The Lamb" [Matt. xxii. 2, 3, viii. 10-12, xxvi. 29; Rev. xx. 6].

And He [The Spirit: xiv. 13] saith unto me, "These are the true sayings of God."

The subject of the Marriage of The Lamb with His Church, gathered

out from all nations [Eph. i. 12 (1 Pet. i. 8, 9); ii. 13-22], is resumed Rev. xxi. 2-27—xxii.—15, when the Marriage is publicly announced, and visibly witnessed; after the Reign of a thousand years.]

(xv. 1-4; viii. 1; xi. 19 [xv. 8].)

THE TIMES OF RESTITUTION BROUGHT IN

BY THE TRUE, BUT ONCE REJECTED, MESSIAH.

Amos ix. 9-12; Acts xv. 16-18.

[Acts iii. 20, 21. And He shall send Jesus Christ, Who before was preached unto you: Whom the heaven must receive until the Times of Restitution of all things, which God hath spoken by the mouth of all His holy Prophets since the world began.

Luke xxii. 28-30. Ye are they who have continued with Me in My temptations [Isa. lii. 13-15, liii.]. And I appoint unto you a Kingdom, as My Father hath appointed unto Me; that ye may eat and drink at My table in My Kingdom, and sit on thrones judging the Twelve Tribes of Israel [Isa. xxxii. 1; Rev. xx. 4; comp. Judg. ii. 16 (11-15)].

Matt. xix. 28. Jesus said unto them, "Verily! I say unto you, That ye who have followed Me, in the Regeneration when The Son of Man shall sit in The Throne of His Glory, ye also shall sit upon Twelve thrones, judging the Twelve Tribes of Israel.]

Isa. iv. 2, 3. In that Day shall The Branch of The Lord be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel (iii. 25, iv. 1). And he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living [to life] in Jerusalem.

Isa. xxxii. 13-15. Upon the Land of My people shall come up thorns and briers; burning upon all the houses of joy in the joyous city: because the palaces shall be forsaken; the multitude of the city shall be left; the clefts and watch-towers shall be for dens for ever, a joy of wild asses, a pasture of flocks [Lev. xxvi. 14-45;

Deut. xxix. 24-29; Luke xxi. 24]; *until* The Spirit be poured upon us from on High, and the wilderness be a fruitful field, and the fruitful field be counted for a forest.

Isa. xxxiii. 5, 6, 17-24. The Lord is exalted; for He dwelleth on high: He hath filled Zion with judgment and righteousness. And wisdom and knowledge shall be the stability of thy times, and strength of salvation.

Thine eyes shall see The King in His beauty: they shall behold the Land of far distances. Thine heart shall meditate terror. Where is the scribe? where is the weigher? where is he that counted the towers? Thou shalt not see a fierce people, a people of a deeper speech than thou canst perceive; of a ridiculous tongue, that thou canst not understand. Look upon Zion the city of our solemnities! thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken. But there The Glorious Lord shall be unto us a Place of broad rivers [broad of *spaces*] and streams; wherein shall go no galley with oars, neither shall gallant ship pass thereby. For The Lord is our Judge, The Lord is our Law-Giver, The Lord is our King; He will save us. They have forsaken thy tacklings; they could not well strengthen their mast, they could not spread the sail: then is the prey of a great spoil divided; the lame take the prey. And the inhabitant shall not say, "I am sick!" the people that dwell therein shall be forgiven their iniquity.

Isa. xlv. 17-25. Israel shall be saved in The Lord with an everlasting salvation: ye shall not be ashamed nor confounded to the ages of eternity. For thus saith The Lord Who created the heavens; God Himself Who formed the earth and made it; He *hath established it*, He created it *not in vain*, He *formed it to be inhabited:* I am The Lord; and there is none else. I have not spoken in secret in a dark place of the earth: I said not unto the seed of Jacob, "Seek ye Me in vain!" I, The Lord, speak righteousness, I declare things that are right. Assemble yourselves and come! draw near together, ye that are escaped of the nations! . . Look unto Me,

and be ye saved, all the ends of the earth! for I am God, and there is none else. I have sworn by Myself, the word is gone out of My Mouth in righteousness, and shall not return. That unto Me every knee shall bow, every tongue shall swear [Rom. xiv. 10 (2 Cor. v. 10), 11, 12; Phil. ii. 10, 11; John v. 22, 23, 27]. Surely he shall say of Me, In The Lord is all Righteousness and Strength: even to Him shall men come; and all that are incensed against Him shall be ashamed. In The Lord shall all the seed of Israel be justified, and shall glory.

Isa. lii. 1-3, 7-12. Awake! awake! put on thy Strength, O Zion! put on thy beautiful garments, O Jerusalem, the holy city! for henceforth there shall no more come into thee the uncircumcised and the unclean. Shake thyself from the dust; arise and sit down, O Jerusalem! . . Ye have sold yourselves for naught: and ye shall be redeemed without money.

How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace! that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, "Thy God reigneth!" Break forth into joy! sing together, ye waste places of Jerusalem! for The Lord hath comforted His people, He hath redeemed Jerusalem. The Lord hath made bare His Holy Arm in the eyes of all the nations: and all the ends of the earth shall see The Salvation of our God [1 Pet. i. 5, 13].

Isa. liv. 1-14. Sing, O barren, thou that didst not bear! break forth into singing, and cry aloud! . . for more are the children of the desolate than the children of the married wife, saith The Lord [ver. 6; l. 1]. Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitation! spare not, lengthen thy cords, and strengthen thy stakes. For thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited. Fear not! for thou shalt not be ashamed; neither be thou confounded! for thou shalt not be put to shame: for thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy Widowhood any more. For thy Maker is thine Husband; The Lord of Hosts is

His Name: and thy Redeemer The Holy One of Israel; The God of the whole earth shall He be called.

For The Lord hath called thee as a woman forsaken and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God. For a small moment have I forsaken thee; but with great mercies will I gather thee. In a little wrath I hid My Face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith The Lord thy Redeemer.

For this is as the waters of Noah unto Me: for as I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee. For the mountains shall depart, and the hills be removed; but My kindness shall not depart from thee, neither shall the Covenant of My Peace be removed, saith The Lord Who hath mercy on thee.

O thou afflicted! tossed with tempest, and not comforted, behold! I will lay thy stones with fair colours, and lay thy foundations with sapphires. And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones. And all thy Children shall be taught of The Lord; and great shall be the peace of thy Children. In righteousness shalt thou be established; thou shalt be far from oppression; for thou shalt not fear; and from terror; for it shall not come near thee.

Isa. lx. 1-3, 10-22. Arise! shine [be enlightened]! for thy Light cometh, and The Glory of The Lord is risen upon thee.

["The Glory of God even The Lamb is The Light thereof," Rev. xxi. 22, 23; being The Revealing Ray of The Invisible Glory, Heb. i. 3; Who discovers,—makes manifest,—The Name: John xvii. 6, 26; xiv. 9 (Gen. xxxii. 29-30). "Wherefore it saith, 'Awake! thou that sleepest! and arise from the dead! and Christ shall give thee light!'" (Isa. lx. 1; lii. 1, 2) Eph. v. 14.]

For, behold! the darkness shall cover the earth, and gross darkness the people: but The Lord shall arise upon thee, and His Glory shall be seen upon thee. And the Gentiles shall come to thy Light, and kings to the brightness of thy rising.

[Jews' English translation, "splendour of thy rays:" comp. Heb. i. 3.]

["They shall make supplication unto thee, saying, 'Surely God is in thee, and there is none else—no God' [else] Isa. xlv. 14." "And there were certain Greeks among them that came up to worship at the Feast: the same came therefore to Philip, who was of Bethsaida of Galilee, and desired him, saying, 'Sir! we would see Jesus!' Philip cometh and telleth Andrew; and again Andrew and Philip tell Jesus. And Jesus answered them, saying, 'The hour is come, that The Son of Man should be glorified. Verily! verily! I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.'" John xii. 20-24 (Isa. xlix. 5, 6; Acts iii. 25, 26; xiii. 44-49). Also Matt. ii. 1, 2, 9-11.]

. . . And the sons of strangers shall build up thy walls, and their kings shall minister unto thee; for in My wrath I smote thee, but in My favour have I had mercy on thee. Therefore thy gates shall be open continually: they shall not be shut day nor night [ii. 4]; that men may bring unto thee the wealth of the Gentiles, and that their kings may be brought. For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted. The glory of Lebanon shall come unto thee, the fir tree, the pine tree, and the box together, to beautify the Place of My Sanctuary [Ezek. xl.—xlviii.]; and I will make the Place of My Feet glorious.

The sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee, "The city of The Lord, the Zion of The Holy One of Israel."

Whereas thou hast been forsaken and hated, so that no man went through thee, I will make thee an eternal excellency, a joy of many generations (Ps. xlviii. 2): . and thou shalt know that I The Lord am thy Saviour and thy Redeemer, The Mighty One of Jacob. For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron [2 Chron. ix. 20-27]: I will also make thy officers peace, and thine exactors righteousness. Violence shall no more be heard in thy Land, wasting nor destruction within

thy borders; but thou shalt call thy walls Salvation, and thy gates Praise. The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee [xxiv. 23; lviii. 8; xxx. 26; Zech. xiv. 7]: but The Lord shall be unto thee an Everlasting Light, and the days of thy mourning shall be ended. Thy people also shall be all righteous: they shall inherit the Land for ever, the branch of My planting, the work of My hands, that I may be glorified. A little one shall become a thousand, and a small one a strong nation; I, The Lord, will hasten it in its time.

Isa. lxi. 1-4. The Spirit of The Lord God is upon Me: because He hath anointed Me to preach good tidings unto the meek; He hath sent Me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the Acceptable Year of The Lord [Lev. xxv. 9, the year of Jubile], and the Day of Vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they may be called trees of righteousness, the planting of The Lord, that He may be glorified. And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations.

Jer. xxxiii. 6-18. I will reveal unto them the abundance of peace and truth: . I will build Judah and Israel as at the first. And I will cleanse them from all their iniquity, whereby they have sinned against Me; and I will pardon all their iniquities, whereby they have sinned, and whereby they have transgressed against Me. And it shall be to Me a name of joy, a praise and an honour before all the nations of the earth, which shall hear all the good that I do unto them: and they shall fear and tremble for all the goodness and for all the prosperity that I procure unto it. . . .

THE PURCHASE OF THE POSSESSION:

THE SUFFERINGS WHICH WERE FORETOLD AS PRECEDING THE GLORIES.

(1 Pet. i. 10, 11.)

[Isa. lii. 13-15; liii.; Ps. xxii. A Prophecy fulfilled already to the letter. The *Purchasing* of the Inheritance of The Messiah for His people—as many as shall receive, obey and follow Him, The Good Shepherd.

Rev. i. 5, 6, v. 9, 10, 12. Grace! from Jesus Christ The Faithful Witness, The First begotten from the dead, and The Prince of the kings of the earth. Unto Him Who loveth us, and washed us from our sins in His own Blood, and hath made us kings and priests unto God and [even] His Father; to Him be glory and dominion for ever and ever! Amen!

The praise from the Church and Elders: "Thou art Worthy! . for Thou wast slain and hast redeemed us to God by Thy Blood, out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth!"

Praise of Angels: "Worthy is The Lamb that was slain! to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing!"

"Ye are *bought with a price:*
therefore glorify God in your body, and in your spirit,
which are God's. 1 Cor. vi. 20.

Predestinated unto the adoption of children by Jesus Christ—to the praise of the glory of His grace, wherein He hath made us accepted in The Beloved One [Matt. iii. 17]. In Whom we have redemption through His Blood, the forgiveness of sins, according to the riches of His grace. Eph. i. 5-7.

Not redeemed with corruptible things;—but with the precious Blood of Christ, as of a lamb without blemish and without spot. 1 Pet. i. 18, 19,

(He that despised Moses' Law died without mercy under two or three witnesses: Of how much sorer punishment, suppose ye, shall

he be thought worthy, who hath trodden under foot The Son of God, and hath accounted The Blood of The Covenant, wherewith he was sanctified, an unholy,—a common,—thing, and hath done despite unto The Spirit of Grace! Heb. x. 28, 29.)

Acts xx. 28. . . To feed the Church of God, which He hath *purchased* with His own Blood.

Eph. i. 13, 14. Sealed with that Holy Spirit of promise which is the Earnest of our Inheritance until the redemption of the *purchased* possession, unto the praise of His glory: [in the times of refreshing from The Presence of The Lord, of restitution of all things, Acts iii. 19, 21: of restoration, Matt. xvii. 11: of regeneration, Matt. xix. 28; Ps. civ. 29-35.]

1 Pet. ii. 9, 24, 25. Ye are a chosen generation, a royal priesthood, a holy nation, a *purchased* people; that ye should show forth the praises [virtues: 2 Pet. i. 3-11] of Him Who hath called you out of darkness into His marvellous light. . . Who His own Self bare our sins in His own body to the tree, that we being dead to sins should live unto righteousness: by Whose stripes ye were healed. For ye were as sheep going astray; but are now returned unto The Shepherd and Bishop of your souls.]

THE MOUNTAIN OF THE LORD'S HOUSE

IS ESTABLISHED IN THE TOP OF THE MOUNTAINS.

[On the pouring out of the Seventh Vial of the Wrath of God [Rev. xvi. 17, 18]; and at the Revelation of The Lord Jesus Christ, and His descent upon the Mount of Olives [Zech. xiv. 4, 5 (Isa. vi. 1; John xii. 41)], the earthquake upheaves the broad and high eminence [Isa. xxxiii. 21, margin; Ezek. xvii. 23] upon which the New Earthly Jerusalem is to be built.]

(Psalm l. 2; xlviii.)

Zech. xiv. 4, 5, 10, 11. His Feet shall stand in that Day upon the Mount of Olives, which is before Jerusalem on the East, and the

Mount of Olives shall cleave in the midst thereof toward the East and toward the West, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south. And ye shall flee to the valley of My mountains; when He shall touch the valley of the mountains to the Place He separated [set apart, chose, crowned: Deut. xii. 5; Gen. xlix. 26]: yea, ye shall flee, like as ye fled from before the earthquake in the days of Uzziah king of Judah [Amos i. 1; 2 Chr. xxvi. 16-23; Isa. vi. 1; comp. John xii. 41: An earthquake which apparently occurred at the death of Uzziah, the presumptuous king who unlawfully assumed the functions of priest [Zech. vi. 13]; and when Isaiah saw the Glory of The Christ, and spake of Him as sitting upon a Throne high and lifted up, the skirts thereof filling the Temple]: and The Lord my God shall come, and all the saints with Thee [Jude 14, 15].

All the land shall be compassed as a plain from Geba to Rimmon south of Jerusalem [about 60 miles]: and it shall be lifted up, [Rev. xvi. 17, 18. . . and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake and so great], and shall abide: from Benjamin's gate unto the place of the first gate, unto the corner gate, and from the tower of Hananeel unto the king's wine-presses. And men shall dwell in it, and there shall be no more utter destruction; but Jerusalem shall abide.

Ezek. xvii. 22-24. Thus saith The Lord God: I will also [3-5-21] take of the Highest Branch of the high Cedar, and will set it; I will crop off from the top of his young twigs a Tender One [Isa. liii. 2; Jer. xxiii. 5], and will plant It upon a high Mountain and eminent: in The Mountain of The Height of Israel [Rev. xx. 9, comp. Isa. xxxiii. 21, margin: Zech. xiv. 10, 5] will I plant It: and It shall bring forth boughs and bear fruit, and be a goodly Cedar; and under It shall dwell all fowl of every wing; in the shadow of the branches thereof shall they dwell. And all the trees of the field shall know that I, The Lord, have brought down the high tree, have exalted the low tree, have dried up the green tree, and have made the dry tree to flourish: I, The Lord, have spoken and have done it.

[Isa. xxxiii. 21. There The Glorious Lord will be made unto us a Place broad of spaces:

Rev. xx. 9. And they went up on the breadth of the earth, and compassed the camp of the saints about.]

Micah iii. 12, iv. 1, 2. [Therefore shall Zion for your sake be ploughed as a field, and Jerusalem shall become heaps, and The Mountain of The House as the high places of the forest.] But in the Last Days, it shall come to pass, that The Mountain of The House of The Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. And many nations shall come, and say, "Come, and let us go up to The Mountain of The Lord and to The House of The God of Jacob: and He will teach us of His ways, and we will walk in His paths: for The Law shall go forth of Zion, and the word of The Lord from Jerusalem. [Isa. ii. 2, 3.]

Isa. ii. 5. O house of Jacob! come ye, and let us walk in The Law of The Lord!

Isa. lxvi. 18. I know their works and their thoughts: it shall come that I will gather all nations and tongues [for The Lord will come with Fire and with His chariots like a whirlwind, to render His anger with fury, and His rebuke with flames of Fire. For by Fire and by His Sword will The Lord plead with all flesh: and the slain of The Lord shall be many; and The Hand of The Lord shall be known toward His servants, and His indignation toward His enemies, 15, 16, 14; Rev. xix. 11-18; Luke xix. 12-28]; and they shall come, and see My glory. And I will set a Sign among them.

Isa xxv. 1-10; xxvi. 1-9.

O Lord! Thou art My God!
I will exalt Thee, I will praise Thy Name!
For Thou hast done wonderful things; Thy counsels of old are faithfulness and truth.
For Thou hast made of a city a heap,
Of a defenced city a ruin:

A refuge from the storm, a Shadow from the heat,
When the blast of the terrible ones was as a winter storm.
Thou shalt bring down the noise of strangers [the proud],
As the heat in a dry [parched] place, even the heat, by a th
cloud:
The branch of the terrible ones shall be brought low.

And in this Mountain shall The Lord of Hosts make unto
people
A Feast of fat things, a Feast of wines from the lees,
Of fat things full of marrow, of wines from the lees well refine
And He will destroy in this Mountain the face of the cover
cast over all people,
And the veil [web, lix. 5; 2 Thess. ii. 7, 11] that is spread o
all nations.
He will swallow up Death in Victory;
And The Lord God will wipe away tears from off all faces;
And the reproach of His people shall He take away from off
the earth:
For The Lord hath spoken.
And it shall be said in that Day,
"Lo! This is our God!
We have waited for Him, and He will save [hath saved] us

In that Day shall this song be sung:
"In the Land of Judah we have a strong city;
Salvation will God appoint for walls and bulwarks [lx. 18; Ps. lxxvi., xlviii.].
Open ye the gates! that the righteous nation which keepeth truths may enter in [Ps. xxiv. 7-10, cxviii. 19-29]."
Thou wilt keep him in perfect peace [peace, peace] whose mind [thought, imagination] is stayed on Thee:
Because he trusteth in Thee.
Trust ye in The Lord for ever!
For The Lord Jehovah is The Rock of Ages [Deut. xxxii. 4].
For He bringeth down them that dwell on high;
The lofty city, He layeth it low;
He layeth it low, even to the ground;
He bringeth it even to the dust. . .
. Yea, in the way of Thy Judgments, O Lord! have we waited for Thee;
The desire of our soul is to Thy Name, and to the remembrance of Thee.
With my soul have I desired Thee in the Night;
Yea, with my spirit within me will I seek Thee early:
For when Thy Judgments are in the earth, the inhabitants of the world learn righteousness.

THE TEMPLE

UPON WHICH THE GLORY OF THE LORD SHALL BE SEEN.

[Zech. iii. 8-10. Behold! I will bring forth My Servant The Branch. For behold The Stone that I have laid before Joshua; upon One Stone [Eph. ii. 20; 1 Cor. iii. 11] shall be Seven eyes [Ezek. i. 18, 22, lights, fugitive reflected tints, coruscations of colours as in some precious stones; Rev. iv. 3, 5, v. 6; Ex. xxv. 31, 32, 39]: behold! I will engrave the graving thereof, saith The Lord of Hosts, and I will remove the iniquity of that Land in one

Day. In that Day, saith The Lord of Hosts, shall ye call every man his neighbour under the vine and under the fig tree [1 Kings iv. 25].

Zech. iv. 7, 9, 10. Who art thou, O Great Mountain? before Zerubbabel a plain: and he shall bring forth The Head-Stone thereof [Ps. cxviii. 22, "Jesus Christ Himself being The Chief-Corner-Stone, Eph. ii. 20, and also The Foundation, 1 Cor. iii. 11] with shoutings, "Grace! grace unto It!" The hands of Zerubbabel have laid The Foundation of this House; his hands shall also finish it.]

A city that is set on a hill cannot be hid;
Ye are the light of the world:
Shine ye, as lights in the world!
Holding forth the Word of Life.

Matt. v. 14; Phil. ii. 15, 16.

Zech. iv. 2, 3, 11-14 (Ex. xxv. 31, 32, 39). Behold! a Lamp-stand all of gold, with a bowl upon the top of it, and its Seven lamps thereon, and seven several pipes to the Seven lamps which are upon the top thereof: and two olive trees by it, one upon the right side of the bowl, and the other upon the left side thereof.

Then answered I, and said unto him, "What are these Two olive trees?" [The Law and The Prophets?] "What be these Two olive branches, which, through the Two golden pipes, empty out of themselves oil into the gold?"

[The Two Witnesses who are the living representatives of The Law and The Prophets,—Moses and Elijah?—(Mal. iv. 4, 5; Matt. xvii. 3; Luke ix. 31; Rev. xi. 6).]

And he answered me, and said, "Knowest thou not what these be?" and I said, "No, my lord!" Then said he, "These are the Two anointed ones [sons of oil] that stand by The Lord of the whole earth."

As long as I am in the world,
I am The Light of the world. John ix. 5.
In Him was Life:

And The Life was The Light of men. John i. 4.
In the midst of the Seven Lamp-stands
One like unto The Son of Man:
And He had in His Right Hand Seven stars: Rev. i. 13, 16.
The Bright and Morning Star. Rev. xxii. 16.
The Sun of Righteousness. Mal. iv. 2.

Zech. xiv. 16-21. And it shall come to pass, that every one that is left of all the nations which came against Jerusalem, shall even go up from year to year to worship The King, The Lord of Hosts, and to keep The Feast of Tabernacles. And it shall be that whoso will not come up of all the families of the earth unto Jerusalem to worship The King, even upon them shall be no rain. . .

In that Day shall there be upon the bridles of the horses, "Holiness unto The Lord!" and the pots in The Lord's House shall be like the bowls before the Altar. Yea, every pot in Jerusalem and in Judah shall be holiness unto The Lord of Hosts: and all they that sacrifice shall come and take of them, and seethe therein: and in that Day there shall be no more the Canaanite in the House of The Lord of Hosts.

Isa. lii. 11 (lxvi. 20). Be ye clean, that bear the vessels of The Lord!

Isa. lxvi. 23, 24. And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before Me, saith The Lord. And they shall go forth, and look upon the *carcases* [15, 16] of the men that have transgressed against Me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh.

THE VISIBLE GLORY.

Ezek. xliii. 1-12. Afterwards he [the man whose appearance was as the appearance of brass: xl. 3] brought me to the gate, even the gate that looketh towards the East: and, behold! The Glory of

The God of Israel came from the way of the East: and His Voice was like the noise of many waters [Rev. i. 15, xxi. 23]: and the earth shined with His Glory. And it was according to the Appearance of the Vision which I saw, even according to the vision that I saw when I came to destroy the city [or, to prophesy that the city should be destroyed, ix. 1, 5, x.; Deut. xxxii. 39]: and the Visions were like the Vision that I saw by the river Chebar (i.); and I fell upon my face. [Rev. i. 17.]

And The Glory of The Lord came into the House by the way of the gate whose prospect is toward the East. So The Spirit [Rev. i. 10] took me up, and brought me into the Inner Court; and, behold! The Glory of The Lord filled the House. And I heard Him speaking unto me out of the House; and the man stood by me.

And He said unto me, "Son of man! the Place of My Throne, and the Place of the soles of My Feet, where I will dwell in the midst of the Children of Israel for ever! and My Holy Name shall the House of Israel no more defile, neither they nor their kings, by their [idolatry], nor by the carcases of their kings in their high places. In their setting of their threshold by My threshold, and their post by My posts, for there was but a wall between Me and them, they have even defiled My Holy Name by their abominations that they have committed.

Wherefore I have consumed them in Mine anger.

Now let them put away their [idolatries], and the carcases of their kings, far from Me.

And I will dwell in the midst of them for ever.

Thou son of man! show the House to the house of Israel, that they may be ashamed of their iniquities: and let them measure the pattern [sum, or number, Ex. xxv. 39, 40? Rev. xiii. 18?]. And if they be ashamed of all that they have done, show them the form of the House, and the fashion thereof, and the goings out thereof, and the comings in thereof, and all the forms, and all the laws thereof: and write it in their sight, that they may keep the whole form thereof, and all the ordinances thereof, and do them.

This is the law of the House: Upon the top of the Mountain the

whole limit thereof [xvii. 22, 24; Zech. xiv. 5, 10; Rev. xx. 9] round about shall be most holy. Behold! this is the law of the House.

Isa. iv. 5, 6. And The Lord will create upon every dwelling place of Mount Zion, and upon her assemblies, a Cloud and smoke by day, and the shining of a flaming Fire by night: for above all The Glory shall be a covering. And there shall be a Tabernacle for a Shadow in the day time from the heat, and for a Place of Refuge, and for a Covert from storm and from rain. [And a Man shall be as an Hiding-Place from the wind, and a Covert from the tempest; as Rivers of Water in a dry place, as the Shadow of a Great [heavy] Rock in a weary land. Isa. xxxii. 2. Thou shalt hide them in The Secret of Thy Presence from the pride of man: Thou shalt keep them secretly in a pavilion from the strife of tongues. Thou art my Hiding-Place; Thou shalt preserve me from Trouble; Thou shall compass me about with songs of deliverance. Ps. xxxi. 20; xxxii. 7. O Lord! Thou art my God; I will exalt Thee, . . . For Thou hast been a Fortress to the poor, a Strength to the needy in his distress, a Refuge from the storm, a Shadow from the heat. Isa. xxv. 1, 4.]

Hagg. ii. 6-9. Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land [Rev. vi. 12-17; xvi. 16-18]; and I will shake all nations, and The Desire [Desired One] of all nations shall Come [Acts i. 9-11; John xvi. 16; xiv. 3; Matt. xxvi. 64]; and I will fill this House with Glory, saith The Lord of Hosts. The silver is Mine, and the gold is Mine, saith The Lord of Hosts. The glory of this latter House shall be greater than of the former, saith The Lord of Hosts: and in this Place will I give Peace [Heb. ix. 28].

THE TEMPLE.

[Measurement of the Temple and Courts about one mile:—of the City, the Millennial Jerusalem (xlviii. 30-35), from nine to eleven miles; accordingly as the "cubit" is taken to be 18 inches, or 21 inches (the common Egyptian measure), or 25 inches, *the measure of the Sanctuary* (xliii. 13),

and of the Great Pyramid, i.e. 21 inches and 4 inches,—an Egyptian "cubit" and a hand-breadth.]

Ezek. xl. 2, 3, 5. In the visions of God brought He me into the Land of Israel, and set me upon a *very high Mountain*, upon which was as the frame af a city on the south. And He brought me thither, and, behold! there was a man, whose appearance was like the appearance of brass, with a line of flax in his hand, and a measuring-reed; and he stood in the gate. . And, behold! a wall on the outside of the House round about, and in the man's hand a measuring-reed of six cubits *by the cubit and a hand-breadth*: so he measured the breadth of the Building, one reed; and the height one reed.

Ezek. xli. 1, 4, 13-15, 18-20, 23-25. Afterwards He [The Word and Hand of The Lord, xl. 1; i. 3] brought me to the Temple: . . . So he measured the length thereof 20 cubits; and the breadth, 20 cubits; before the Temple: and he said unto me, "This is the Most Holy Place." . . . . . So he measured the House 100 cubits long; and the Separate Place, and the Building, with the walls thereof, 100 cubits long. Also the breadth of the face of the House, and of the Separate Place toward the East, 100 cubits. And he measured the length of the Building over against the Separate Place which was behind it, and the galleries [walks with pillars, colonnades] thereof, on the one side and on the other side, 100 cubits, with the Inner Temple, and the Porches of the Court. . . And the door was made with cherubim and palm trees, so that a palm tree was between a cherub and a cherub; and every cherub had two faces; so that the face of a man was toward the palm tree on the one side, and the face of a young lion toward the palm tree on the other side: made through all the House round about. From the ground unto above the door were cherubim and palm trees made, and on the wall of the Temple. . .

And the Temple and the Sanctuary had two Doors. And the Doors had two leaves apiece, two turning leaves; two leaves for the one Door and two leaves for the other Door. And there were made on them, on the Doors of the Temple, cherubim and palm trees, like as were made upon the walls. .

THE COURTS:

AND SPACE OF HALLOWED GROUND AROUND THE TEMPLE.

[Ezek. xlv. 1-5. Moreover, when ye shall divide by lot the Land for inheritance, ye shall offer an oblation unto The Lord, an holy portion of the Land: the length shall be 25,000 reeds, and the breadth 10,000. . Of this there shall be for the Sanctuary 500 in length, with 500 in breadth, *square* round about; and 50 cubits round about for the suburbs thereof [void places]. . The holy portion of the Land shall be for the Priests the Ministers of the Sanctuary, who shall come near to minister unto The Lord: and it shall be a place for their houses, and a holy place for the Sanctuary (5; xl. 17-46; xlviii. 8-14).]

Ezek. xl. 6, 15, 17, 19-27. Then came he unto the Gate, the face of which was the way toward the East, and went up the stairs thereof, and measured the threshold of the Gate, one reed broad; and the other threshold, one reed broad. And from the face of the Gate of the Entrance unto the face of the Porch of the inner Gate, 50 cubits. . Then brought he me into the inner Court. . Then he measured the breadth from the forefront of the lower Gate unto the forefront of the inner Court from without, 100 cubits eastward and northward: and the gate of the outer Court that looketh toward the north, 100 cubits: . And, behold! a gate toward the south: . and he measured from gate to gate toward the south, 100 cubits.

xlii. 15-20. Now when he had made an end of measuring the inner House, he brought me forth toward the Gate whose prospect is toward the East, and measured it *round about*,—the East side [wind] 500 reeds; the North side, 500 reeds; the South side, 500 reeds; the West side, 500 reeds; he measured it by the four sides: it had a wall round about, 500 reeds long and 500 broad, to make a separation between the Sanctuary and the profane place.

THE PRIESTS: THE ALTAR: AND SACRIFICES.

[Commemorative offerings, in honour of The Lamb, The Saviour *given*,—Who is at once The Sacrifice, The High-Priest, and the Altar;—as those offerings commanded by Moses were a "memorial" of a Saviour and Atonement *expected*.]

[Jer. xxxiii. 15-18. In those days and at that time will I cause The Branch of Righteousness to grow up unto David; and He shall execute judgment and righteousness in the Land. In those days shall Judah be saved, and Jerusalem shall dwell safely: and this is The Name wherewith she shall be called, "Jehovah—Tzidkenu" [The Lord our Righteousness: Isa. liv. 17; xlv. 24, 25; whereupon *Thy* Name is called: Jer. vii. 10; Dan. ix. 18]. For thus saith The Lord, There shall not be cut off from David a man to sit upon the throne of the house of Israel: Neither shall the Priests the Levites want a man before Me to offer burnt offerings, and to kindle meat offerings, and to do sacrifice continually.

Isa. lx. 7. All the flocks of Kedar shall be gathered together unto thee, the rams of Nebaioth shall minister unto thee: they shall come up with acceptance on Mine Altar, and I will glorify the House of My Glory.]

Ezek. xl. 35-43, 46, 47. And he brought me to the North gate, measured according to these measures; The little chambers thereof . round about; the length 50 cubits, the breadth 25 cubits: . and the going up to it had 8 steps. And the chambers and the entries thereof were by the posts of the gates, where they washed the burnt offering. And in the porch of the gate were two tables on this side, and two tables on that side, to slay thereon the burnt offering and the sin offering, and the trespass offering. And at the side without, as one goeth up to the entry of the North gate, two tables . . [in all] 8 tables, whereupon they slew their sacrifices. And the four tables were of hewn stone for the burnt offering of a cubit and a half long, and a cubit and a half broad, and one cubit high: whereupon also they laid the instruments wherewith they slew the

burnt offering and the sacrifice. And within were hooks, a hand broad, fastened round about: and upon the tables was the flesh of the offering. . .

And the chamber the prospect of which is toward the north, is for the Priests, the keepers of the charge of the Altar: these are the sons of Zadok among the sons of Levi, who come near to The Lord to minister unto Him.

So he measured the court 100 cubits long, and 100 cubits broad, four square; and the Altar before the House.

Ezek. xlii. 13, 14. The north chambers and the south chambers, which are before the Separate Place, they be holy chambers, where the Priests that approach unto The Lord shall eat the most holy things: there shall they lay the most holy things, and the meat offering, and the sin offering, and the trespass offering; for the place is holy. When the Priests enter therein, then shall they not go out of the holy place into the outer Court, but there they shall lay their garments wherein they minister; for they are holy; and shall put on other garments, and shall approach to those things which are for the people.

The Altar: xliii. 13-27. And these are the measures of the Altar after the cubits: the cubit is a cubit and a hand-breadth, even the bottom [Heb. bosom] shall be a cubit, and the breadth a cubit, and the border thereof by the edge [lip] thereof round about shall be a span: and this shall be the higher place of the Altar. And from the bottom upon the ground to the lower settle two cubits, and the breadth one cubit; and from the lesser settle to the greater settle four cubits, and the breadth one cubit.

So the Altar [Harel, i. e. the Mountain of God:] shall be four cubits; and from the Altar [Ariel, i. e. "the lion of God," Isa. xxix. 1] and upward shall be four horns.

And the Altar shall be twelve cubits long, twelve broad, square in the four squares thereof.

And the settle shall be fourteen cubits long and fourteen broad in the four squares thereof; and the border about it shall be half a

cubit; and the bottom thereof shall be a cubit about; and its stairs shall look toward the East.

And he said unto me, "Son of man! thus saith The Lord God; These are the ordinances of the Altar in the Day when they shall make it, to offer burnt-offerings thereon, and to sprinkle blood thereon. And thou shalt give to the Priests, the Levites that be of the seed of Zadok, who approach unto Me, to minister unto Me, saith The Lord God, a young bullock for a sin-offering. And thou shalt take of the blood thereof, and put it on the four horns of it, and on the four corners of the settle, and upon the border round about: thus shalt thou cleanse and purge it. Thou shalt take the bullock also of the sin-offering, and he shalt burn it in the appointed place of the House without the Sanctuary. And on the second day thou shalt offer a kid of the goats without blemish for a sin-offering; and they shall cleanse the Altar, as they did cleanse it with the bullock. When thou hast made an end of cleansing it, thou shalt offer a young bullock without blemish, and a ram out of the flock without blemish. And thou shalt offer them before The Lord, and the Priests shall cast salt upon them, and they shall offer them up for a burnt offering unto The Lord. Seven days shalt thou prepare every day a goat for a sin-offering: they shall also prepare a young bullock, and a ram out of the flock without blemish. *Seven* days shall they purge the Altar and purify it; and they shall consecrate themselves [fill their hands]. And when these days are expired, it shall be that upon the *Eighth* day, and so forward, the Priests shall make your burnt-offerings upon the Altar, and your peace-[thank]-offerings; and I will accept you, saith The Lord God.

xliv. 5, 15-17, 23-30. "Mark well, and behold with thine eyes, and hear with thine ears all that I say unto thee concerning all the ordinances of the House of The Lord, and all the laws thereof; and mark well the entering in of the House, with every going forth of the Sanctuary. .

The Priests, the Levites, the sons of Zadok, that kept the charge of My Sanctuary when the Children of Israel went astray from Me, they shall come near to Me to minister unto Me, and they shall

stand before Me to offer unto Me the fat and the blood, . they shall enter into My Sanctuary, and they shall come near to My Table, to minister unto Me, and they shall keep My charge.

[xli. 22. The Altar of wood (for incense, within the Sanctuary) was three cubits high, and the length thereof two cubits; and the corners thereof, and the length thereof, and the walls thereof were of wood: and he said unto me, "This is the Table that is before The Lord."—Here the incense Altar is called the Table, Ex. xxx. 1-10; xxv. 23-30; and nothing is *said* of overlaying the wood with pure gold: is there needed in the Temple of the Millennial Reign a memorial only of the abasement and humiliation of The Way of acceptance, The Glory being present and visible?]

And when they [the Priests] enter in at the gates of the Inner Court, they shall be *clothed with linen garments;* and no wool shall come upon them, while they minister in the gates of the Inner Court, and within. . . . . And they shall teach My people *the difference between the holy and profane*, and cause them to discern between the clean and the unclean. And in controversy they shall stand in Judgment: and they shall judge it according to My Judgments; . and they shall hallow My Sabbaths. . . I am their Inheritance, . they shall eat the meat-offering, and the sin-offering, and the trespass-offering, . and the chief of all the firstfruits. . .

xlv. 9-16. Remove violence and spoil, and execute judgment and justice. . Ye shall have just balances, and a just ephah, and a just bath. The ephah and the bath shall be of one measure: . And the shekel shall be twenty gerahs: twenty shekels, five and twenty shekels, fifteen shekels, shall be your maneh.

This is the oblation that ye shall offer—of wheat,—of barley,—of oil. And one lamb [kid] out of the flock, out of 200, out of the fat pastures of Israel, for a meat-offering, and for a burnt-offering, and for peace-[thank]-offerings, to make reconciliation for them, saith The Lord God. All the people of the Land shall give this oblation for the Prince in Israel.

xlvi. 13, 15. Thou shalt daily prepare a burnt-offering unto The Lord of a lamb of the first year without blemish, thou shalt prepare it morning by morning. And thou shalt prepare a meat-offering for

it every morning . continually by a perpetual ordinance. Thus shall they prepare the lamb, and the meat-offering, and the oil, every morning for a continual burnt-offering.

THE FEASTS.

[Isa. lxvi. 20-23. And they [the Gentile nations, Tarshish, &c.] shall bring all your brethren for an Offering unto The Lord out of all nations, . to My holy Mountain Jerusalem, saith The Lord, as the Children of Israel bring an offering in a clean vessel into the House of The Lord. And I will also take of them for Priests and for Levites, saith The Lord. For as the New heavens and the New earth, which I will make, shall remain before Me, saith The Lord, so shall your seed and your name remain.]

The Prince: Ezek. xliv. 1-3, 4. Then he brought me back [xliii. 6] the way of the Gate of the outward Sanctuary which looketh toward the East; and it was shut. Then said The Lord unto me, "This Gate shall be shut, it shall not be opened, and no man shall enter in by it; because The Lord, The God of Israel, hath entered in by it, therefore it shall be shut. It is for the Prince; the Prince, he shall sit in it to eat bread before The Lord: he shall enter by the way of the Porch of that Gate, and shall go out by the way of the same.

Then brought he me by the way of the north gate before the House: and I looked, and behold! The Glory of The Lord filled the House of The Lord: and I fell upon my face."

xlvi. 1-8, 12. . The Gate of the Inner Court that looketh toward the East shall be shut the six working days; but on the Sabbath it shall be opened, and in the Day of the New Moon it shall be opened.

And the Prince shall enter by the way of the Porch of that Gate without, and shall stand by the post of the Gate; and the Priests shall prepare his burnt-offering, and his peace-offerings, and he shall worship at the threshold of the Gate: then he shall go forth; but the Gate shall not be shut until the evening.

Likewise the people of the Land shall worship at the door of this Gate before The Lord, in the Sabbaths, and in the New Moons.

And the burnt-offering that the Prince shall offer unto The Lord in the Sabbath-Day, shall be six lambs without blemish, and a ram without blemish. And the meat-offering shall be an ephah for a ram, and the meat offering for the lambs as he shall be able to give [the gift of his hand], and a hin of oil to an ephah. And in the Day of the New Moon it shall be a young bullock without blemish, and six lambs, and a ram: they shall be without blemish. And he shall prepare a meat-offering . .

And when the Prince shall enter, he shall go in by the way of the Porch of that Gate, and he shall go forth by the way thereof.

Now when the Prince shall prepare a voluntary burnt-offering, or peace-offerings voluntarily unto The Lord, one shall then open him the Gate that looketh toward the East, and he shall prepare his burnt-offering and his peace-offering as he did on the Sabbath-day: then he shall go forth; and after his going forth one shall shut the Gate.

xlv. 17-25. And it shall be the Prince's part to give burnt-offerings, and meat-offerings, and drink-offerings, in The Feasts, and in the New Moons, and in the Sabbaths, in all solemnities of the house of Israel: he shall prepare the sin-offering, and the meat-offering, and the burnt-offering, and the peace-[thank]-offerings, to make reconciliation for the house of Israel.

Thus saith The Lord God; In the First month, in the First day of the month, thou shalt take a young bullock without blemish, and cleanse the Sanctuary. And the Priest shall take of the blood of the sin-offering, and put it upon the posts of the house, and upon the four corners of the settle of the Altar, and upon the posts of the Gate of the Inner Court. And so thou shalt do the Seventh day of the month for every one that erreth, and for him that is simple: so shall ye reconcile the House.

In the First month, in the 14th day of the month, ye shall have The Passover, a Feast of Seven days; unleavened bread shall be eaten.

And upon that Day shall the Prince prepare for himself and for

all the people of the Land, a bullock for a sin offering. And Seven days of the Feast he shall prepare a burnt offering to The Lord, Seven bullocks and Seven rams without blemish, daily the Seven days; and a kid of the goats daily for a sin offering. And he shall prepare a meat offering. . .

In the Seventh month, in the 15th day of the month, shall he do the like in the Feast of the Seven days, according to the sin offering, according to the burnt offering, and according to the meat offering, and according to the oil.

[Feasts observed: verses 18, 21, New Moon, and Passover: 25. In the 14th of the Seventh month, the Civil Year begins,—tradition alleges the Creation happened [was finished?] at this time. In the 15th day, the Feast of Tabernacles, Lev. xxiii. 24-36. No mention is made in Ezekiel of the 10th of Tishri, the Day of Atonement, Lev. xxiii. 27, for fasting and affliction.]

xlvi. 9-11. . When the people of the Land shall come before The Lord in the solemn Feasts, he that entereth in by the way of the North gate to worship shall go out by the way of the South gate; and he that entereth by the way of the South gate shall go forth by the way of the North gate: he shall not return by the way of the gate whereby he came in, but shall go forth over against it. And the Prince in the midst of them, when they go in, shall go in; and when they go forth, shall go forth. And in the Feasts, and in the solemnities, the meat offering shall be an ephah to a bullock, and an ephah to a ram, and to the rams as he is able to give, and a hin of oil to an ephah.

THE CITY.

[Ezek. xxxvii. 25. And My servant David shall be their Prince for ever.]

Ezek. xlv. 6, 7; xlvi. 16-18. And ye shall appoint the possession of the city 5,000 broad, and 25,000 long, over against the oblation of the holy portion: it shall be for the whole house of Israel.

And a portion shall be for the Prince on the one side and on the other side of the oblation of the holy portion, and of the possession of the city, before the oblation of the holy portion, and before the possession of the city, from the West side westward, and from the East side eastward : and the length shall be over against one of the portions, from the West border unto the East border.

Thus saith The Lord God; If the Prince give a gift unto any of his sons, the inheritance thereof shall be his sons'; it shall be their possession by inheritance. But if he give a gift of his inheritance to one of his servants, then it shall be his to the Year of Liberty [Jubile, the 50th year, Lev. xxv. 10]; after it shall return to the Prince: but his inheritance shall be his sons' for them.

Moreover the Prince shall not take of the people's inheritance by oppression, to thrust them out of their possession; but he shall give his sons inheritance out of his own possession: that My people be not scattered every man from his possession.

Ezek. xlviii. 8-15, 17-22, 30-35. And by the border of Judah, from the East side unto the West side, shall be the offering which ye shall offer of 25,000 reeds in breadth, and in length as one of the other parts, from the East side unto the West side: and the Sanctuary shall be in the midst of it. The oblation that ye shall offer unto The Lord shall be of 25,000 in length, and of 10,000 in breadth.

[xlv. 2. Of this there shall be for the Sanctuary, 500 in length, with 500 in breadth, square round about; and 50 cubits round about for the suburbs [void places] thereof (xlii. 20).]

And for them even for the Priests, shall be this holy oblation; toward the North 25,000 in length, and toward the West 10,000 in breadth, and toward the East 10,000 in breadth, and toward the South 25,000 in length: and the Sanctuary of The Lord shall be in the midst thereof. The sanctified portion shall be for the Priests that are sanctified of the sons of Zadok, who have kept My charge [ward, or ordinance], who went not astray when the Children of Israel went astray, as the Levites went astray. . .

And the 5,000 that are left in the breadth, over against the 25,000

shall be a profane place for the city, for dwelling, and for suburbs: and the city shall be in the midst thereof.

And the suburbs of the city shall be toward the North 250, and toward the South 250, and toward the East 250, and toward the West 250. And the residue in length over against the oblation of the holy portion shall be 10,000 Eastward, and 10,000 Westward: and it shall be over against the oblation of the holy portion; and the increase thereof shall be for food unto them that serve the city. And they that serve the city shall serve it out of all the tribes of Israel.

All the oblation shall be 25,000 by 25,000: ye shall offer the holy oblation four square, with the possession of the city.

And the residue shall be for the Prince, on the one side and on the other of the holy oblation, and of the possession of the city, over against the 25,000 of the oblation toward the East border, and Westward over against the 25,000 toward the West border, over against the portions for the Prince: and it shall be the holy oblation, and the Sanctuary of the House shall be in the midst thereof. Moreover from the possession of the Levites, and from the possession of the city, being in the midst of that which is the Prince's, between the border of Judah and the border of Benjamin, shall be for the Prince.

30-35. And these are the goings out of the city on the North side, 4,500 measures.

And the gates of the city after the names of the Children of Israel: three gates Northward; one gate of Reuben, one of Judah, one of Levi.

And at the East side, 4,500: and three gates; one of Joseph, one of Benjamin, one of Dan.

And at the South side, 4,500 measures: and three gates; one of Simeon, one of Issachar, one of Zebulon.

At the West side, 4,500: with their three gates; one of Gad, one of Asher, one of Naphtali.

It was round about 18,000 measures: and the Name of the city from that Day shall be Jehovah-shammah [The Lord is there].

THE RIVER:

THE STREAMS WHEREOF MAKE GLAD THE CITY OF GOD.

Ps. xlvi., xlvii., xxxvi., xciii.-c.

[Ps. xlvi. 4. There is a River, the streams whereof shall make glad the city of God, the Holy Place of the Tabernacles of The Most High.

Ps. xcviii. 7, 8. Let the sea roar, and the fulness thereof; the world, and they that dwell therein! Let the floods clap their hands!

Ps. xxxvi. 7-9. How excellent [precious] is Thy loving-kindness, O God! therefore the Children of men put their trust under the Shadow of Thy Wings. They shall be abundantly [watered] satisfied with the fatness of Thy House; and Thou shalt make them drink of The River of Thy pleasures. For with Thee is The Fountain of Life.]

Ezek. xlvii. 1-12. Afterward he brought me again unto the Door of the House; and, behold! waters issued out from under the threshold of the House Eastward: for the fore-front of the House stood toward the East, and the waters came down from under, from the right side of the House at the South side of the Altar.

[Zech. xiii. 1. "In that Day there shall be a Fountain opened to the house of David and to the inhabitants of Jerusalem, for sin and for uncleanness." "Joel iii. 18. "And a Fountain shall come forth of the House of The Lord, and shall water the valley of Shittim" (in the land of Moab,—beyond the Dead Sea). John vii. 37. "In the last day, that great Day of The Feast, Jesus stood, and cried, saying, 'If any man thirst, let him come unto Me and drink!'" (At the Feast of Tabernacles,—on the eighth day, Lev. xxiii. 36,—the smiting of the Rock in Horeb was commemorated by pouring out water from the Fountain of Siloam at the foot of the Altar, and breaking the vessel in which the water had been conveyed.) Ex. xvii. 6. "I will stand before thee there upon the Rock in Horeb; and thou shalt smite the Rock, and there shall come water out of it, that the people may drink."]

Then brought he me out of the way of the gate Northward, and

led me about the way without, unto the outer Gate by the way that looketh Eastward; and, behold! there ran out waters on the right side. And when the man who had the line in his hand went forth Eastward, he measured a thousand cubits, and he brought me through the waters; the waters were to the ankles. Again he measured a thousand, and brought me through the waters; the waters were to the knees. Again he measured a thousand, and brought me through; the waters were to the loins. Afterward he measured a thousand; and it was a River that I could not pass over: for the waters were risen, waters to swim in, a River that could not be passed over.

And he said unto me, "Son of man! hast thou seen this?" Then he brought me, and caused me to return to the brink of the River. Now when I had returned, behold! at the bank [lip] of the River were very many trees on the one side and on the other. Then said he unto me, "These waters issue out toward the East country, and go down into the plain [Deut. iii. 17; iv. 49], and go into the sea: which being brought forth into the sea, the waters shall be healed. And it shall come to pass, that everything that liveth, which moveth, whithersoever the two rivers shall come, shall live;" [Zech. xiv. 8. And it shall be in that Day, that living waters shall go out from Jerusalem; half of them toward the former [Eastward, the Salt] Sea, and half of them toward the hinder [Westward, the Mediterranean] Sea: in summer and in winter shall it be]; and there shall be a very great multitude of fish, because these waters shall come thither, for they shall be healed; and everything shall live whither the River cometh. And the fishers shall stand upon it from En-gedi even unto En-eglaim; they shall be a place to spread forth nets; their fish shall be according to their kinds, as the fish of the great Sea, exceeding many. But the miry places thereof, and the marishes thereof and that which shall not be healed; they shall be given to salt.

And by the River upon the bank thereof, on this side and on that side, shall come up all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed: it shall bring forth new [principal] fruit according to its months, because their waters they issued out

of the Sanctuary: and the fruit thereof shall be for meat, and the leaf thereof for medicine [for bruises and sores].

[John vii. 39; Rev. xxii. 1-5; John xx. 29. The blessings of the Spiritual Kingdom surpass the Millennial Glory. 1 Pet. i. 3-11; Rev. xx. 6; Rom. viii. 16-18.]

RIGHTEOUS JUDGMENT METED OUT

THROUGH THE ENTIRE MILLENNIAL DAY.

Ps. ci. 6-8.

Mine eyes shall be upon the faithful of the Land, that they may dwell with me:
He that walketh perfect in the Way, he shall serve me.
He that worketh deceit shall not dwell within my house:
He that telleth lies shall not be established.
I will early destroy all the wicked of the Land;
That I may cut off all wicked doers from the city of The Lord.

Jer. xxxiii. 15. In those days, and at that Time, will I cause The Branch of Righteousness to grow up unto David; and He shall execute judgment and righteousness in the Land.

Isa. xxvi. 10-15. Let favour be shown to the wicked, yet will he not learn righteousness: in the Land of uprightness will he deal unjustly, and will not behold the Majesty of The Lord.

Lord! when Thy Hand is lifted up they will not see: but they shall see with confusion Thy zeal for Thy people; yea, the Fire shall devour Thine enemies. Lord! Thou wilt ordain peace for us: for Thou also hast wrought all our works for us. O Lord our God! other lords beside Thee have had dominion over us: but henceforth Thee only and Thy Name will we celebrate.

They are dead, they shall not live; they are deceased, they shall not rise: therefore [because, Luke vii. 47] Thou hast visited and destroyed them, and made all their memory to perish.

Thou has increased the nation, O Lord! Thou hast increased the nation: Thou art glorified: Thou hadst removed far all the boundaries of the Land [2 Chr. ix. 26].

Isa. xxviii. 5, 6. In that Day shall The Lord of Hosts be for a Crown of Glory, and for a Diadem of Beauty, unto the residue of His people. And for a Spirit of Judgment [xi. 2-5] to him that sitteth in judgment, and for Strength to them that turn the battle to the gate.

Isa. xxxii. 3-8, 16-18. The eyes of them that see shall not be dim, and the ears of them that hear shall hearken. The heart also of the rash shall understand knowledge, and the tongue of the stammerers shall be ready to speak elegantly. The vile person shall be no more called liberal, nor the churl said to be bountiful. For the vile person will speak villany, and his heart will work iniquity, to practise hypocrisy, and to utter error against the Lord, to make empty the soul of the hungry, and he will cause the drink of the thirsty to fail. The instruments also of the churl are evil: he deviseth wicked devices to destroy the poor with lying words, even when he speaketh against the poor in judgment. But the liberal deviseth liberal things; and by liberal things shall he be established.

Then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field. And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever. And My people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting-places.

Isa. li. 1, 4-8. Hearken to Me, ye that follow after righteousness, ye that seek The Lord! Hearken unto Me, My people! and give ear unto Me, O My Nation! for a Law shall proceed from Me, and I will make My Judgment to rest for a light of the people. My Righteousness is near; My Salvation is gone forth, and Mine Arms shall Judge the people; the Isles shall wait upon Me, and on Mine Arm shall they trust.

Lift up your eyes to the heavens, and look upon the earth beneath! for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and *they that dwell therein shall die in like*

manner: but My Salvation shall be for ever, and My Righteousness shall not be abolished. Hearken unto Me, ye that know Righteousness, the people in whose heart is My Law! fear ye not the reproach of men, neither be ye afraid of their revilings! For the moth shall eat them up like a garment, and the worm shall eat them like wool: but My Righteousness shall be for ever, and My Salvation from generation to generation.

Isa. lviii. 8-14. Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy Righteousness shall go before thee: The Glory of The Lord shall be thy Rearward. Then shalt thou call, and The Lord shall answer; thou shalt cry, and He shall say, "Here I am!" If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity; and if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday: and The Lord shall guide thee continually, and satisfy thy soul in droughts, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail [lie, deceive] not.

And they that be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called "The repairer of the breach," "The restorer of paths to dwell in." If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy Day; and call the Sabbath a delight, the holy of The Lord, honourable; and shalt honour Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in The Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the Mouth of The Lord hath spoken it.

Isa. lxv. 11-16. But ye are they that forsake The Lord, that forget My holy Mountain, . . Therefore thus saith The Lord God, "Behold! My servants shall eat, but ye shall be hungry: behold! My servants shall drink, but ye shall be thirsty: behold! My servants shall rejoice, but ye shall be ashamed: behold! My servants shall

sing for joy of heart, but ye shall cry for sorrow of heart, and shall howl for vexation [breaking] of spirit" [Zech. xiv. 16-19]. And ye shall leave your name for a curse unto My chosen: for The Lord God shall slay thee, and call His servants by another name: that he who blesseth himself in the earth shall bless himself in The God of Truth; and he that sweareth in the earth shall swear by The God of Truth; because the former troubles are forgotten, and because they are hid from Mine eyes.

Ezek. xviii. 2-4, 30. What mean ye, that ye use this proverb concerning the Land of Israel, saying, "The fathers have eaten sour grapes and the children's teeth are set on edge?" As I live, saith The Lord God, ye shall not have any more to use this proverb in Israel. Behold! all souls are Mine; as the soul of the father, so also the soul of the son is Mine: the soul that sinneth, it shall die. . . .

. Therefore I will Judge you, O house of Israel! every one according to his ways, saith The Lord God. Repent, and turn from all your transgressions! so iniquity shall not be your ruin.

Jer. xxxi. 29, 30. In those days they shall say no more, "The fathers have eaten a sour grape, and the children's teeth are set on edge." But every one shall die for his own iniquity: every man that eateth the sour grape, his teeth shall be set on edge.

Ezek. xi. 19-21. And I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them an heart of flesh: that they may walk in My statutes, and keep Mine ordinances, and do them; and they shall be My people, and I will be their God. But as for them whose heart walketh after the heart of their detestable things and their abominations, I will recompense their way upon their own heads, saith The Lord God.

Mic. iv. 3-7. And He shall Judge among many people, and rebuke strong nations afar off; and they shall beat their swords into ploughshares, and their spears into pruning-hooks [scythes]: nation shall not lift up a sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under

his fig-tree; and none shall make them afraid: for the Mouth of The Lord of Hosts hath spoken it.

For all people will walk every one in the name of his god, and we will walk in The Name of The Lord our God for ever and ever.

In that Day, saith The Lord, will I assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted; and I will make her that halted a remnant, and her that was cast far off a strong nation: and The Lord shall reign over them in Mount Zion from henceforth, even for ever.

Zech. xiv. 17-19 (Isa. lxvi. 24). And it shall be, that whoso will not come up of all the families of the earth unto Jerusalem to worship The King, The Lord of Hosts, even upon them shall be no rain. And if the family of Egypt go not up, and come not, upon whom there is not rain; there shall be the plague, wherewith The Lord will smite the heathen that come not up to keep the Feast of Tabernacles. This shall be the punishment [sin] of Egypt, and the punishment of all nations that come not up to keep the Feast of Tabernacles. [Shall perish, be utterly wasted: Isa. lx. 12.]

Zech. viii. 16-19. These are the things that ye shall do; Speak ye every man the truth to his neighbour; execute the judgment of truth and peace in your gates; and let none of you imagine evil in your hearts against his neighbour; and love no false oath! for all these are things that I hate, saith The Lord.

And the word of The Lord of Hosts came unto me, saying, Thus saith The Lord of Hosts; The Fast of the fourth month [the taking of the city by Nebuchadnezzar], and the Fast of the fifth [the burning of the House of The Lord, and the king's house]; and the Fast of the seventh [the assassination of Gedaliah whom Nebuchadnezzar had made governor of Jerusalem, and flight of the people into Egypt for fear of the Chaldees]; and the Fast of the tenth [the besieging of the city, Jer. lii. 4], shall be to the house of Judah joy and gladness, and cheerful Feasts [solemn, or set times]; therefore love the truth and peace!

MAN'S DOMINION RESTORED OVER THE BEASTS OF THE EARTH.

Ps. viii. 6-9.

Thou madest him to have dominion over the works of Thy Hands;
Thou hast put all things under his feet:
All sheep and oxen, yea, and the beasts of the field;
The fowl of the air, and the fish of the sea,
And whatsoever passeth through the paths of the seas.
O Lord our Lord! how excellent is Thy Name in all the earth.

Rom viii. 19-23.

For the earnest expectation of the creature [the creation] waiteth for the manifestation [Gk. Rev. i. 1, "revelation"] of the sons of God. For the creation was made subject to vanity, not willingly, but by reason of Him Who hath subjected the same in hope. Because the creation itself also shall be delivered from the bondage of corruption into the glorious liberty of the Children of God. For we know that the whole creation [every creature] groaneth and travaileth in pain together until now [Matt. xxiv. 8. "All these are the beginning of sorrows,—pangs:" xix. 28:—John xvi. 22. "And ye now *therefore* have sorrow; but I will see you Myself [Dr. C. J. Vaughan's translation], and your heart shall rejoice" (xx. 20, the earnest: xiv. 3; Acts i. 9, 11; Heb. ix. 28; Matt. xxvi. 64, the complete fulfilment]. And not only they, but ourselves also, who have the firstfruits of The Spirit, even we ourselves groan within ourselves, waiting for the Adoption, to wit, the Redemption of our body.

Isa. xi. 6-9. The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down

together; and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' [adder's] den. They shall not hurt nor destroy in all My Holy Mountain: for the earth shall be full of the knowledge of The Lord, as the waters cover the sea.

Isa. xxxv. 8, 9. And a Highway shall be there, and a Way, and it shall be called "The Way of Holiness;" the unclean shall not pass over it; for He shall be with them: the wayfaring men, though fools, shall not err. No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there.

Isa. lxv. 25. The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust shall be the serpent's meat [Gen. iii. 14; Mic. vii. 17; Rev. xii. 8, 9; xx. 3, 10; Rom. xvi. 20]. They shall not hurt nor destroy in all My Holy Mountain, saith The Lord.

Ezek. xxxiv. 25, 28. And I will make with them a Covenant of Peace, and will cause the evil beasts to cease out of the Land: and they shall dwell safely in the wilderness, and sleep in the woods.

And they shall no more be a prey to the heathen, neither shall the beast of the Land devour them; but they shall dwell safely, and none shall make them afraid.

Hos. ii. 18. And in that Day will I make a Covenant for them with the beasts of the field, and with the fowls of heaven, and with the creeping things of the ground: and I will break the bow and the sword and the battle out of the earth, and will make them to lie down safely.

Lev. xxvi. 6. And I will give peace in the Land, and ye shall lie down, and none shall make you afraid; and I will cause to cease evil beasts out of the Land, neither shall the sword go through your Land.

THE EARTH'S FERTILITY.

[Lev. xxvi. 1-5. Ye shall make you no idols nor graven image, neither rear you up a standing image [pillar—statue], neither shall ye set up any image of stone [figured stone—stone of picture] in your Land, to bow down unto it: for I am The Lord your God. Ye shall keep My Sabbaths, and reverence My Sanctuary: I am The Lord.

If ye walk in My statutes, and keep My commandments, and do them; then I will give you rain in due season, and the Land shall yield her increase, and the trees of the field shall yield their fruit. And your threshing shall reach unto the vintage, and the vintage shall reach unto the sowing time: and ye shall eat your bread to the full, and dwell in your Land safely.]

Isa. xxxv. 1, 2, 6, 7. The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it [Ps. lxxii. 16, "There shall be a handful of corn in the earth upon the top of the mountains (Isa. ii. 2); the fruit thereof shall shake like Lebanon: and they of the city shall flourish like grass of the earth"], the excellency of Carmel [the fruitful] and Sharon ["a fold for flocks," lxv. 10], they shall see The Glory of The Lord, and The Excellency of our God.

For in the wilderness shall waters break out, and streams in the desert. And the parched ground shall become a pool, and the thirsty land springs of water: in the habitation of dragons, where each lay, shall be a court for reeds and rushes.

Isa. li. 3. For The Lord shall comfort Zion: He will comfort all her waste places; and He will make her wilderness like Eden, and her desert like the Garden of The Lord: joy and gladness shall be found therein, thanksgiving and the voice of melody.

Isa. lv. 12, 13. For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you

into singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree: and it shall be to The Lord for a Name, for an everlasting Sign that shall not be cut off.

Isa. xli. 17-19. When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I, The Lord, will hear them, I, The God of Israel, will not forsake them. I will open rivers in high places, and fountains in the midst of the valleys: I will make the wilderness a pool of water, and the dry land springs of water. I will plant in the wilderness the cedar, the shittah tree, [acacia?], and the myrtle, and the oil tree; I will set in the desert the fir tree, and the pine, and the box tree together.

Isa. xliii. 19-21. Behold! I will do a new thing; now it shall spring forth; shall ye not know it? I will even make a way in the wilderness, and rivers in the desert. The beast of the field shall honour Me, the dragons and the owls [ostriches? daughters of the owl?]: because I give waters in the wilderness, and rivers in the desert, to give drink to My people, My chosen.

This people have I formed for Myself: they shall show forth My praise.

Jer. xxxi. 11-14. The Lord hath redeemed Jacob, and ransomed him from the hand of him that was stronger than he. Therefore they shall come and sing in the Height of Zion [Zech. xiv. 10, &c.], and shall flow together to the Goodness of The Lord, for wheat, and for wine, and for oil, and for the young of the flock and of the herd: and their soul shall be as a watered garden; and they shall not sorrow any more at all. Then shall the virgin rejoice in the dance, both young men and old together: for I will turn their mourning into joy, and will comfort them, and make them rejoice from their sorrow. And I will satiate the soul of the Priests with fatness, and My people shall be satisfied with My Goodness, saith The Lord.

Ezek. xxxiv. 26, 27. And I will make them, and the places round about My Hill a blessing; and I will cause the shower to come down in its season; there shall be showers of blessing. And the tree of the field shall yield its fruit, and the earth shall yield its

increase, and they shall be safe in their Land, and shall know that I am The Lord, when I have broken the bands of their yoke, and delivered them out of the hand of those that served themselves of them.

Ezek. xxxvi. 29, 30, 33-36. I will call for the corn, and will increase it, and lay no famine upon you. And I will multiply the fruit of the tree, and the increase of the field, that ye shall receive no more reproach of famine among the heathen.

In the Day that I shall have cleansed you from all your iniquities I will also cause you to dwell in the cities, and the wastes shall be builded. And the desolate Land shall be tilled, whereas it lay desolate in the sight of all that passed by. And they shall say, "This Land that was desolate is become like the Garden of Eden; and the waste and desolate and ruined cities are become fenced, and are inhabited." Then the heathen that are left round about you shall know that I The Lord build the ruined, and plant that which was desolate: I The Lord have spoken, and I will do it.

Joel iii. 18. And it shall come to pass in that Day, that the mountains shall drop down new wine, and the hills shall flow with milk, and all the rivers of Judah shall flow with waters, and a Fountain shall come forth of the House of The Lord, and shall water the valley of Shittim.

Amos ix. 13, 14. Behold! the days come, saith The Lord, that the ploughman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet [new] wine, and all the hills shall melt. And . . My people shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them.

Zech. viii. 12, 13. For the seed shall be prosperous; the vine shall give her fruit, and the ground shall give its increase, and the heavens shall give their dew; and I will cause the remnant of this people to possess all these things. And it shall come to pass that as ye were a curse among the heathen, O house of Judah! and house of Israel! so will I save you, and ye shall be a blessing: fear not! but let your hands be strong. ["All that see them shall acknowledge

them, that they are the seed which The Lord hath blessed:" Isa. lxi. 9.]

Mal. iii. 10-12. Bring ye all the tithes into the storehouse, that there may be meat in Mine House, and prove Me now herewith, saith The Lord of Hosts, if I will not open you the windows of heaven, and empty you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy [corrupt] the fruits of your ground; neither shall your vine cast its fruit before the time in the field, saith The Lord of Hosts. And all nations shall call you blessed: for ye shall be a delightsome Land.

MAN'S LIFE AS THE DAYS OF A TREE.

Isa. lxv. 8-10, 20, 22, 23. Thus saith The Lord, As the new wine is found in the cluster, and one saith, "Destroy it not! for a blessing is in it," so will I do for My servants' sakes, that I may not destroy them all. [xxiv. 13, 14, "When thus"—(wasted and desolate)—"it shall be in the midst of the Land among the people, there shall be as the shaking of an olive tree, and as the gleaning grapes when the vintage is done. They shall lift up their voice, they shall sing for the Majesty of The Lord, they shall cry aloud from the sea."] And I will bring forth a seed out of Jacob, and out of Judah an inheritor of My mountains: and Mine elect shall inherit it, and My servants shall dwell there. [vi. 13, In it shall be a tenth, when it is returned, and hath been browsed: yet, as a teil [turpentine] tree, and as an oak, whose substance is in them when they cast their leaves, the stock thereof shall be a holy seed.] And Sharon shall be a fold of flocks, and the valley of Achor a place for the herds to lie down in, for My people that have sought Me.

There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner being an hundred years old shall be accursed [xxvi. 10]. They shall not build, and another inhabit; they shall not

plant, and another eat: for as the days of a tree are the days of My people, and Mine elect shall long enjoy the work of their hands: [or, shall wear out the work of their hands]. They shall not labour in vain, nor bring forth for trouble; for they are the seed of the blessed of The Lord, and their offspring with them.

Isa. lxi. 3. . That they might be called Trees of righteousness, the planting of The Lord, that He might be glorified.

Jer. xvii. 7, 8. Blessed is the man that trusteth in The Lord, and whose Hope The Lord is. For he shall be as a Tree planted by the waters, and that spreadeth out her roots by the River, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of droughts, neither shall cease from yielding fruit.

Ps. i. 1-3, 4. . . Blessed is the man that walketh not in the counsel of the ungodly, . . but his delight is in The Law of The Lord! He shall be like a Tree planted by the Rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither [fade]; and whatsoever he doeth shall prosper. [The ungodly are not so: but are like the chaff which the wind driveth away. Jude 12: Trees whose fruit withereth, without fruit, twice dead, plucked up by the roots.]

Zech. viii. 4. There shall yet old men and old women dwell in the streets of Jerusalem, and every man with his staff in his hand for very age [for multitude of days].

[Ezek. xv. 2. What is the vine-tree more than any tree, or than a branch which is among the trees of the forest? Hos. x. 1. Israel is an empty vine, he bringeth forth fruit unto himself [emptying the fruit which it giveth]: according to the multitude of his fruit, he hath increased the altars.]

Ezek. xvii. 22-24. Thus saith The Lord God: I will also [2-10] take of the highest branch of the high cedar, and will set it: I will crop off from the top of his young twigs a tender one [Isa. liii. 2,] and will plant it upon a high Mountain and eminent [Ps. ii. 6; Isa. xlv. 25; Jer. iv. 5. "In The Lord shall all the seed of Israel be justified, and shall glory." "And the nations shall bless themselves

in Him, and in Him shall they glory"]: In the Mountain of the Height of Israel will I plant it: and it shall bring forth boughs, and bear fruit, and be a goodly cedar: and under it shall dwell all fowl of every wing; in the shadow of the branches thereof shall they dwell.

And all the trees of the field shall know that I, The Lord, have brought down the high tree, have exalted the low tree, have dried up the green tree, and have made the dry tree to flourish.

Ezek. xlvii. 12. And by the River upon the bank thereof, on this side and on that side, shall grow all Trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed: it shall bring forth new [principal] fruit according to its months, because their waters they issued out of the Sanctuary: and the fruit thereof shall be for meat, and the leaf for medicine [for bruises and sores: for healing].

[Rev. xxii. 2. In the midst of the street of the city, and on either side of the River, was there The Tree of Life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of The Tree were for the healing of the nations.]

Hosea xiv. 4-9. I will heal their backsliding, I will love them freely: for Mine anger is turned away from him. I will be as the Dew unto Israel; he shall grow [blossom] as the lily, and cast [strike] forth his roots as Lebanon. His branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon. They that dwell under his shadow shall return; they shall revive as the corn, and grow [blossom] as the vine: the scent [memorial] thereof shall be as the wine of Lebanon. Ephraim shall say, "What have I to do any more with idols?" I have heard him, and observed him: I am like a green Fir tree. From Me is thy fruit found.

Who is wise? and he shall understand these things: prudent? and he shall know them: for the ways of The Lord are right, and the just shall walk in them; but the transgressors shall fall therein. [Dan. xii. 10; Jer. ix. 12-16.]

John xv. 1, 4, 5, 8. I am The True Vine, and My Father is The Husbandman. . . Abide in Me! and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can

ye, except ye abide in Me. I am The Vine, ye are the branches: he that abideth in Me, and I in him, the same bringeth forth much fruit! for severed from Me ye can do nothing. . . Herein is My Father glorified, that ye bear much fruit; so shall ye be My disciples.

[Disciples to or for Me,—reflecting honour on the Vine-Dresser: Matt. xxvii. 57; "for" (not merely of) "Jesus,"—striving to win others to Him.]

SPIRITUAL AND PHYSICAL BLESSINGS OF ISRAEL.

Gen. xiii. 16.

I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered.

Deut. xxviii. 1-14.

And it shall come to pass *if* thou shalt hearken diligently unto The Voice of The Lord thy God, to observe and to do all His Commandments which I command thee this day, that The Lord thy God *will set thee on high above all nations of the earth:* and all these blessings shall come on thee, and overtake thee, if thou shalt hearken unto The Voice of The Lord thy God.

Blessed shalt thou be in the city, and blessed shalt thou be in the field. Blessed shall be the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle; the increase of thy kine, and the flocks of thy sheep. Blessed shall be thy basket, and thy store [dough, or kneading-trough]. Blessed shalt thou be when thou comest in, and blessed shalt thou be when thou goest out. The Lord shall cause thine enemies that rise up against thee to be smitten before thy face: they shall come out against thee one way, and flee before thee seven ways. The Lord shall command blessing upon thee in thy store-houses [barns], and in all that thou settest thine hand unto; and He shall bless thee in the Land which The Lord thy God

giveth thee. The Lord shall establish thee a holy people unto Himself, as He hath sworn unto thee, if thou shalt keep the Commandments of The Lord thy God, and walk in His ways.

And all people of the earth shall see that thou art called by The Name of The Lord; and they shall be afraid of thee. And The Lord shall make thee *plenteous for good*, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy ground, *in the Land* which The Lord sware unto thy fathers to give thee. The Lord shall open unto thee His good treasure, the heaven to give the rain unto thy Land in its season, and to bless all the work of thine hand: and thou shalt lend unto many nations, and thou shalt not borrow.

And The Lord *shall make thee the head*, and not the tail; and thou shalt be above only, and thou shalt not be beneath; if that thou hearken unto the Commandments of The Lord thy God, which I command thee this day, to observe and to do them. And thou shalt not go aside from any of the words which I command thee this day, to the right hand, or to the left, to go after other gods to serve them.

Joel ii. 21-23.

Fear not, O Land! be glad and rejoice! for The Lord will do great things.

Be not afraid, ye beasts of the field! for the pastures of the wilderness do spring, for the tree beareth its fruit, the Fig-tree, and the Vine [symbols of Israel, frequently used; Matt. xxi. 19; Luke xiii. 6:—Isa. v. 1-7 (John xv. 1; Hos. xiv. 8)], do yield their strength.

Be glad, then, ye Children of Zion! and rejoice in The Lord your God: for He hath given you the former rain [a teacher of righteousness] moderately [according to righteousness], and He will cause to come down for you the rain, the former rain, and the latter rain in the first month. And the floors shall be full of wheat, and the vats shall overflow with wine and oil. And I will restore to you the years that the locust hath eaten, the canker-worm, and the caterpiller, and the palmer-worm, My great army which I sent among you. And ye shall eat in plenty, and be satisfied, and praise The

Name of The Lord your God, Who hath dealt wondrously with you: and My people shall never be ashamed. And ye shall know that I am in the midst of Israel, and that I am The Lord your God, and none else; and My people shall never be ashamed.

And it shall come to pass afterward, that I will pour out My Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions; and also upon the servants and upon the handmaids in those days will I pour out My Spirit.

And I will show wonders in the heavens and in the earth, blood and fire and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the Great and the Terrible Day of The Lord come.

And it shall come to pass, that whosoever shall call on The Name of The Lord shall be delivered [Rev. xiv. 9-13]: for in Mount Zion and in Jerusalem shall be deliverance, as The Lord hath said, and in the remnant whom The Lord shall call.

Ezek. xxxvi. 25-29. Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put My Spirit within you, and cause you to walk in My statutes, and ye shall keep My Judgments and do them.

And ye shall dwell in the Land that I gave to your fathers; and ye shall be My people, and I will be your God. I will also save you from all your uncleannesses: and I will call for the corn, and increase it, and lay no famine upon you.

Isa. xiv. 5-8. . . The whole earth is at rest, and is quiet: they break forth into singing.

Isa. xxvii. 2-6. In that Day sing ye unto her, "A vineyard of red wine!" I, The Lord, do keep it; I will water it every moment: lest any hurt it, I will keep it night and day.

Fury is not in Me: who would set the briers and thorns against Me in battle? I would go through them, I would burn them to-

gether. Or let him take hold of My Strength! that he may make peace with Me; and he shall make peace with Me.

He shall cause them that come of Jacob to take root: Israel shall blossom and bud, and fill the face of the world with fruit. [Rom. xi. 12, 15, If the fall (or stumbling, 11, ix. 32, 33) of them be the riches of the world, and the diminishing (decay, or loss) of them, the riches of the Gentiles; how much more their fulness? And if the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead? (Matt. xxiii. 13, xxi. 43.) In thee shall all families of the earth be blessed. Gen. xii. 3.]

Isa. xxx. 18-25. And therefore will The Lord wait that He may be gracious unto you [15, "For thus saith The Lord God, The Holy One of Israel, 'In returning and rest shall ye be saved; in quietness and in confidence shall be your strength:' and ye would not." xxvi. 3, 4, "Thou wilt keep him in perfect peace, whose mind is stayed on Thee: because he trusteth in Thee. Trust ye in The Lord for ever! for in The Lord Jehovah is Everlasting Strength,—The Rock of Ages"], and therefore will He be exalted, that He may have mercy upon you: for The Lord is a God of Judgment: blessed are all they that wait for Him. For the people shall dwell in Zion at Jerusalem: thou shalt weep no more: He will be very gracious unto thee at the voice of thy cry; when He shall hear it, He will answer thee.

And though The Lord give you the bread of adversity, and the water of affliction [oppression], yet shall not thy teachers be removed into a corner any more, but thine eyes shall see thy teachers: and thine ears shall hear a word behind thee, saying, "This is the Way, walk ye in it!" when ye turn to the right hand, and when ye turn to the left. Ye shall defile also the covering of the graven images of thy silver, and the ornament of thy molten images of gold [Hagg. ii. 8.—Rev. xiii. 17; Hab. ii. 5-10; Ezek. xxviii. 2-5]: Then shall He give the rain of thy seed [the "former rain," after the heat of the harvest and vintage, to prepare the ground, softening it], that thou shalt sow the ground withal; and bread of the increase of the earth, and it shall be fat and plenteous: in that Day shall thy

cattle feed in large pastures. The oxen likewise and the young asses that ear the ground shall eat clean provender, which hath been winnowed with the shovel and with the fan. And there shall be upon every high mountain, and upon every high hill, rivers and streams of waters in the Day of the great slaughter, when the towers fall.

Isa. xxxiii. 24. And the inhabitant shall not say, "I am sick:" the people that dwell therein shall be forgiven their iniquity.

Ps. ciii. 1-5. Bless The Lord, O my soul: and all that is within me, bless His Holy Name!

Bless The Lord, O my soul! and forget not all His benefits!

Who forgiveth all thine iniquities; Who healeth all thy diseases;

Who redeemeth thy life from destruction; Who crowneth thee with loving-kindness and tender mercies;

Who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's.

Isa. xxxv. 3-6, 10. Strengthen ye the weak hands, and confirm the feeble knees! Say to them that are of a fearful [hasty] heart, "Be strong! fear not! behold! your God will come with vengeance, even God with a recompense; He will come and save you." Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as a hart, and the tongue of the dumb sing: . . And the ransomed of The Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away [li. 11].

Isa. xliv. 3-5. For I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour My Spirit upon thy seed, and My blessing upon thine offspring: and they shall spring up as among the grass, as willows by the water-courses. One shall say, "I am The Lord's;" and another shall call himself by The Name of Jacob; and another shall subscribe with his hand unto The Lord; and surname himself by The Name of Israel.

["The Name," in Lev. xxiv. 11; omitting, in reverence, the more explicit mention of "Jehovah,"—as, in Gen. xxxi. 42, "The Fear" of Isaac.]

Isa. lv. 1, 6-11. Ho! every one that thirsteth, come ye to the waters! and he that hath no money; come ye, buy, and eat! yea, come, buy wine and milk without money and without price!

Seek ye the Lord while He may be found! call ye upon Him while He is near! let the wicked forsake his way, and the man of iniquity his thoughts: and let him return unto The Lord! and He will have mercy upon him; and to our God! for He will abundantly [multiply to] pardon.

For My thoughts are not your thoughts, neither are your ways My ways, saith The Lord. For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts. For as the rain cometh down, and the snow, from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall My word be that goeth forth out of My mouth: it shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.

Isa. lxii. 8, 9. The Lord hath sworn by His Right Hand, and by The Arm of His Strength, Surely I will no more give thy corn to be meat for thine enemies; and the sons of the stranger shall not drink thy wine, for which thou hast laboured: but they that have gathered it shall eat it, and praise The Lord; and they that have brought it together shall drink it in the Courts of My Holiness.

Isa. lxv. 18, 19, 24. Be ye glad, and rejoice for ever in that which I create! for, behold! I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in My people: and the voice of weeping shall be no more heard in her, nor the voice of crying.

And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear.

Jer. xxxii. 39, 40. And I will give them one heart, and one way, that they may fear Me all days, for the good of them, and of their children after them: and I will make an Everlasting Covenant with them, that I will not turn away from them, to do them good; but will put My fear in their hearts, that they shall not depart from Me.

Deut. xxxiii. 26-29. There is none like unto The God of Jeshurun, Who rideth upon the heaven in thy help, and in His excellency on the sky. The Eternal God is thy Refuge, and underneath are The Everlasting Arms: and He shall thrust out the enemy from before thee; and shall say, "Destroy them!"

Israel then shall dwell in safety alone: The Fountain of Jacob upon a Land of corn and wine: also his heavens shall drop down dew. Happy art thou, O Israel! who is like unto thee, O people saved by The Lord! The Shield of thy Help, and Who is The Sword of thy Excellency! and thine enemies shall be found liars [subdued] unto thee; and thou shalt tread upon their high places.

LIGHT OF THE MILLENNIAL DAY.

Ps. lxxxix. 35-37.

Once have I sworn by My Holiness, that I will not lie unto David.
His seed shall endure for ever, and his throne as the sun before Me.
It shall be established for ever as the moon, and as a faithful witness in heaven. Selah.

Isa. xxx. 26.

Moreover the light of the moon shall be as the light of the sun,
And the light of the sun shall be sevenfold, as the light of seven days:
In the Day that The Lord bindeth up the breach of His people,
And healeth the stroke of their wound.

THE MORNING OF THIS DAY; ITS CLOUDLESS SUN-RISE; ITS GROWING LIGHT; ITS MERIDIAN GLORY; AND STILL REMAINING LIGHT.

Prov. iv. 18.

The path of The Just is as the shining light,
That shineth more and more unto the perfect Day.

Ps. xix. 4-6.

In the heavens hath He set a Tabernacle for The Sun,
Which is *as a Bridegroom coming out of His chamber*,
And rejoiceth as a Strong Man to run a race.
His going forth is from the end of heaven,
And his circuit unto the ends of it:
And there is nothing hid from the heat thereof.

2 Sam. xxiii. 3, 4. The God and Rock of Israel,—The Just One ruling over men,—shall be as The Light of the Morning, when the sun riseth, even a Morning without clouds; when the tender grass springeth out of the earth by clear shining after rain.

[When "the winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle-dove is heard in our Land; the Fig-tree putteth forth her green figs, and the Vines with the tender grape give a good smell." Song ii. 11-13. "Thy people shall be willing in The Day of Thy power, in the beauties of holiness; beyond the dew from the womb of the morning is the dew of Thine offspring to Thee." Ps. cx. 3.—"The idea refers to the beauty and number of pious children: pure and holy,—like dew-drops reflecting the Glory, and communicating the Grace of The Sun of Righteousness."]

John viii. 12. I am The Light of the world:

[He that followeth Me shall not walk in darkness, but shall have the Light of Life.

In the Beginning was The Word, and The Word was with God, and The Word was God. The same was in The Beginning with God (John i. 1, 2).

All things were made by Him; and without Him was not anything made that was made. In Him was Life: and The Life was The Light of men (3, 4).

And The Light shineth in darkness; and the darkness comprehended it not. The Word was made flesh, and dwelt among us, and we beheld His Glory, the Glory as of The Only-Begotten of The Father [xvii. 5], full of Grace and Truth. That Light was The True Light, Which coming into the world lighteth every man (5, 14, 8, 9.)

And this is the condemnation,—that Light is come into the world, and men loved darkness rather than Light, because their deeds were evil. John iii. 19.

As long as I am in the world, I am The Light of the world. The Night cometh when no man can work.

(To mitigate the darkness of this Night, the branches of The Lampstand still lift up Its light, replenished with the oil of His Spirit of Grace, Matt. v. 14-16; John xiv. 9-26: until that last Hour of the Night be come, when the Church also is cast out as the Church's Head has been, already, rejected. Rev. xii. 14; xiii. 15; xiv. 12, 13; xi. 7-10: comp. Matt. xxi. 38, 39; Luke xix. 14; xxii. 53; John xix. 15.) John ix. 5, 4.

I am come a Light into the world, that whosoever believeth on Me should not abide in darkness. Yet a little while is The Light with you. Walk! while ye have The Light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth. While ye have Light, believe in The Light! that ye may be the Children of Light. John xii. 46, 35, 36.]

Rev. xxii. 16. I am The Bright and Morning Star [ii. 28].

["The Root and The Offspring of David:" "The Man Whose Name is 'The Branch:'" Zech vi. 12.

"There shall come a Star out of Jacob, and a Sceptre shall rise out of Israel: He Who shall have Dominion." Num. xxiv. 17-19.]

2 Pet. i. 19. Until the Day dawn, and The Day-Star arise.

Mal. iv. 2. Unto you that fear My Name shall The Sun of Righteousness arise with healing in His wings.

Zech. xiv. 6, 7. And it shall come to pass in that Day that it shall not be clear in some places and dark in other places of the world.

[But as universal as it had been sudden and swift, "As the lightning cometh out of the East, and shineth even unto the West; so shall also The Coming of The Son of Man be." Matt. xxiv. 27.]

But the Day shall be one, which shall be known to The Lord, not day nor night: but it shall come to pass that at evening-time it shall be light.

[Does this signify that after that Millennial Day of the Reign of The

Messiah over His chosen Nation, and conversion to Himself of the world by their agency, there shall follow no *night* of Apostasy? although the close of that Day shall be marked by a rebellion, so quickly crushed that no darkness shall again *settle down* upon the world; but the True Light shall shine unobscured and evermore.

Above the earth during this Reign of The Messiah, it would seem that The Glory of the already ransomed and glorified Church is visible; the distant and softened, but glorious shining of The Ark of God in Whom His elect are gathered out of all nations. This Ark of Salvation, The Glory,—or The Glorious One—of His redeemed, has, during the Judgments upon the earth in the last days, been revealed with growing distinctness at various periods,—Rev. xi. 19; xv. 8; xix. 11-14;—and will, when the End is come, an End which is but the Beginning of an Everlasting Age, descend upon the New Earth. Rev. xxi. 1-3.]

LET THE WHOLE EARTH BE FILLED WITH THY GLORY.

Ps. lxxii. 19.

(Ezek. xxxvi. 37; Hosea ii. 22; Zech. viii. 12.)

Ps. lxvii. God be merciful unto us, and bless us!
And cause His Face to shine upon us [with us]. Selah.
That Thy Way may be known upon earth,
Thy Saving Health among all nations.
Let the people praise Thee, O God!
Let all the people praise Thee!
Oh, let the nations be glad and sing for joy!
For Thou shalt Judge the people righteously,
And Govern the nations upon earth.
Let the people praise Thee, O God!
Let all the people praise Thee!
Then shall the earth yield her increase;
And God, even our own God shall bless us.
God shall bless us;
And all the ends of the earth shall fear Him. (Rom. x. 13-15; Ps. lii. 7.)

Ps. lxxii. Give to The King Thy Judgments, O God !
And Thy Righteousness unto the king's Son !
He shall Judge Thy people with righteousness,
And Thy poor with Judgment.
The mountains shall bring peace to the people,
And the little hills, by righteousness.
He shall Judge the poor of the people,
He shall save the children of the needy,
And shall break in pieces the oppressor.
They shall fear Thee as long as the sun and moon endure,
Throughout all generations.
He shall come down like rain upon the mown grass :
As showers that water the earth.
In His Days shall the righteous flourish ;
And abundance of peace till there be no moon.
He shall have Dominion also from sea to sea,
And from the river unto the ends of the earth.
They that dwell in the wilderness shall bow before Him ;
And His enemies shall lick the dust.
The kings of Tarshish and of the Isles shall bring presents :
The kings of Sheba and Seba shall offer gifts.
Yea ! all kings shall fall down before Him.
For He shall deliver the needy when he crieth ;
The poor also, and him that hath no helper.
He shall spare the poor and needy,
And shall save the souls of the needy.
He shall redeem their soul from *deceit* and *violence :*
And precious shall their blood be in His sight.
And He shall live, and to Him shall be given of the gold o
Sheba :
Prayer also shall be made for Him continually ;
And daily shall He be praised.
There shall be a handful of corn in the earth upon the top of th
mountains ;
The fruit thereof shall shake like Lebanon :

And they of the city shall flourish like grass of the earth.
His Name shall be for ever:
His Name shall be as a Son to continue His Father's Name for ever. (John xvii. 6, 26; Ex. xxiii. 21.)
And men shall be blessed in Him:
All nations shall call Him "Blessed."
Blessed be The Lord God, The God of Israel!
Who, only, doeth wondrous things.
And blessed be His Glorious Name for ever:
And let the whole Earth be filled with His Glory!
Amen! and Amen!
"The prayers of David the son of Jesse are ended."

[And thus shall dust be the Serpent's food (Gen. iii. 14; Isa. lxv. 25): disappointment, failure, ruin, befall the schemes of the Deceiver and Destroyer, the Liar and Murderer (Rev. xii. 9; John viii. 44); himself and his works be destroyed (Heb. ii. 14; Rev. xx. 1-3, 10; xxi. 4).

For this Purpose The Son of God was Manifested, that He might destroy the works of the devil. 1 John iii. 8.

This is The True God and Eternal Life. 1 John v. 20; John i. 2, 3.]

AT THE CLOSE OF THE MILLENNIAL REIGN,

THE LIAR AND DESTROYER,—LOOSED FROM HIS PRISON,—PRODUCES THE LAST APOSTASY UNDER GOG, OR, "THE LOFTY ONE."

[Rev. xx. 3. After those thousand years he must be loosed a little season.

Isa. liv. 15-17. Behold! they shall surely gather together, but not by Me: whosoever shall gather together against thee [11-14] shall fall for thy sake. Behold! I have created the smith that bloweth the coals in the fire, and that bringeth forth an instrument for his work; and I have created the waster to destroy. ["Woe unto him"—man or angel—"that striveth with his Maker!" Isa. xlv. 9.

" Shall the axe boast itself against him that heweth therewith ? or the rod shake itself against them that lift it up ? " Isa. x. 15.] No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in Judgment, thou shalt condemn. This is the heritage of the servants of The Lord, and their righteousness is of Me, saith The Lord.]

Rev. xx. 7-9. And when those thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog [both signifying " lofty," " elevated"], to gather them together to battle : the number of whom is as the sand of the sea.

And they went up on the breadth of the earth,

["Mounted up on the broad Place of the Land:"—raised by the earthquake at that time when The Lord descended and His Feet stood upon the Mount of Olives, at the beginning of those 1,000 years—the Day of The Lord? Zech. xiv. 10, 5, 4, 1.]

and compassed the Camp of the Saints about, and the beloved city : and Fire came down from God out of heaven, and devoured them.

[Deut. iv. 24. For The Lord thy God is a consuming Fire, a jealous God; ix. 3; Heb. xii. 18, 29.]

Ezek. xxxviii. (Dan. xi.; Zech. xii.; Rev. xix.) And the word of The Lord came unto me, saying, " Son of man! set thy face against Gog, [and] the land of Magog [Gen. x. 2], Prince of Rosh, Mesoch, and Thobel, and prophesy against him. And say, 'Thus saith The Lord God; Behold! I am against thee, O Gog! Prince of Rosh, Mesoch, and Thobel! and I will turn thee back, and put hooks into thy jaws, and I will bring thee forth, and all thine army, horses and horsemen, all of them clothed with all sorts of armour, a great company with bucklers and shields, all of them handling swords: Persia, Ethiopia, and Libya with them [Dan. xi. 43]; all of them with shield and helmet: Gomer, and all his bands: the house of Togarmah of the north quarters, and all his bands; and many people with thee. Be thou prepared! and prepare for thyself, thou,

and all thy company that are assembled unto thee, and be thou a guard unto them!

"After many days thou shalt be visited: in the latter years thou shalt come into the Land that is brought back from the sword, and is gathered out of many people, against the Mountains of Israel, which have been always waste: *but it is brought forth out of the nations, and they shall dwell safely all of them.* Thou shalt *ascend* and come like a storm, thou shalt be like a cloud to cover the Land, thou, and all thy bands, and many people with thee. Thus saith The Lord God, It shall also come to pass, that at the same time shall things come into thy mind, and thou shalt think an evil thought [conceive a mischievous purpose]: And thou shalt say, 'I will go up to the Land of unwalled villages; I will go to them that are at rest, that dwell safely [confidently], all of them dwelling without walls, and having neither bars nor gates;' to spoil the spoil, and to prey the prey [Isa. lx. 3, 5-7, 11, 12]; to turn thine hand upon the desolate places that are now inhabited, and upon the people that are gathered out of the nations, which have gotten cattle and goods, that dwell in the middle of the Land. Sheba, and Dedan, and the merchants of Tarshish, with all the young lions thereof, shall say unto thee, 'Art thou come to take a spoil? hast thou gathered thy company to take a prey? to carry away silver and gold, to take away cattle and goods, to take a great spoil?'

[Tarshish is still, in the time of Gog, in existence; being chastened, but not destroyed, under Antichrist? (Dan. xi. 30; Isa. xxiii. 1, 2, 6, 9-12, 14; ii. 12-16.) Isa. lx. 3, 9; Ps. lxxii. 10; Gen. x. 4, 5. Sir Emerson Tennent says that "there appear to have been two places to which the Phœnicians traded bearing the same name,—'Tarshish;'—one to the north-west of Jerusalem" (connected with Zidon as Chittim, Isa. xxiii. 12.—Britain?); "the other probably Galle, the great emporium of Ceylon, for the trade with which ships were most conveniently launched at Ezion-geber on the shore of the Red Sea, in the land of Edom, thence to the Persian Gulf: and the voyage to and from which place occupied 3 years; a period curiously corroborated by a Persian poem of the 10th century, which professes to describe an expedition from Jerusalem for the conquest of Ceylon, occupying in the outward voyage 18 months."]

"Therefore, son of man! prophesy and say unto Gog, 'Thus saith

The Lord God; In that Day when My people of Israel dwelleth safely, shalt thou not know it? And thou shalt come from thy place out of the north parts, thou, and many people with thee, all of them riding upon horses, a great company, and a mighty army: and thou shalt come up against My people of Israel, as a cloud to cover the Land; it shall be in the latter days, and I will bring thee against My Land, that the heathen may know Me, when I shall be sanctified in thee, O Gog! before their eyes.' Thus saith The Lord God; 'Art thou he of whom I have spoken in old time by My servants the Prophets of Israel, who prophesied in those days many years that I would bring thee against them?' And it shall come to pass at the same time when Gog shall come against the Land of Israel, saith The Lord God, that My fury shall come up in My Face. For in My jealousy and in the fire of My Wrath have I spoken, Surely in that Day there shall be a great shaking in the Land of Israel; so that the fishes of the sea, and the fowls of the heaven, and the beasts of the field, and all creeping things that creep upon the earth, and all the men that are upon the face of the earth, shall shake at My Presence, and the mountains shall be thrown down, and the steep places [towers, or stairs] shall fall, and every wall shall fall to the ground. And I will call for a sword against him throughout all My mountains saith The Lord God: every man's sword shall be against his brother. And I will plead against him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire, and brimstone [Rev. xvi. 17-21; xx. 9]. Thus will I magnify Myself, and sanctify Myself; and I will be known in the eyes of many nations, and they shall know that I am The Lord."

THE ADVERSARY IS CAST INTO THE BURNING LAKE,

WHERE THE BEAST AND FALSE PROPHET ARE,

AND SIN NO MORE FOR EVER REARS ITS HEAD IN THE BLESSED UNIVERSE OF GOD.

(Rev. xxii. 3.)

Rev. xx. 10. And the Devil who deceived [xii. 9] them, was cast into the Lake of fire and brimstone, where the Beast and the False prophet are, and shall be tormented day and night for ever and ever.

[Has this lake of fire, burning with brimstone (xix. 20), been formed by volcanic eruption? xviii. 21.]

Rev. xxi. 4. And there shall be no more death [which is the *wages* of sin ; Rom. vi. 23], neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away [8 ; xxii. 15].

2 Tim. i. 9, 10. According to His own Purpose and Grace, which was given us in Christ Jesus before the world began, but is now made manifest by The Appearing of our Saviour Jesus Christ, Who hath abolished death, and hath brought life and Immortality to light through the Gospel.

1 Cor. xv. 57 [53-56], 58. Thanks be to God, Who giveth us the Victory through our Lord Jesus Christ [Heb. ii. 14]! [over sin and death and the grave]. Therefore—be ye steadfast, unmoveable, always abounding in the work of The Lord! *forasmuch as ye know that your labour is not in vain in The Lord.*

THE LAST AND GENERAL JUDGMENT.

THE JUDGE.

Rev. i. 7. Behold! He cometh with clouds; and every eye shall see Him, and they also who pierced Him: and all kindreds of the earth shall wail because of Him. Even so! Amen!

Matt. xxvi. 64. Jesus saith unto him, "Thou hast said!" [63 (I am) The Christ, The Son of God: Mark xiv. 61,—of The Blessed One]: "nevertheless I say unto you, Hereafter shall ye see The Son of Man sitting on The Right Hand of Power, and Coming in the Clouds of Heaven."

Acts i. 11. This same Jesus, Who is taken up from you into heaven, shall so Come in like manner as ye have seen Him go into heaven.

[9: "A Cloud received Him out of their sight." Num. xii. 4, 5: When The Lord came to justify Moses,—with whom He would speak Mouth to mouth, and not, as to other servants, in visions, and dreams, and dark speeches,—"The Lord spake suddenly," and "The Lord came down in The Pillar of The Cloud." Num. xiv. 10, 14: In which Cloud The Lord stood over the people, and went before them;—"a Pillar of a Cloud by day, and a Pillar of Fire by night. And The Glory of The Lord—(in The Cloud, xvi. 42; Ex. xvi. 10; the sight of which Glory was like devouring Fire, Ex. xxiv. 10-17; which when it was Manifested filled the Tabernacle, Ex. xl. 35; and which, in moments of Judgment, came out a Fire from The Lord, and devoured the adversaries, Lev. x. 2; Num. xi. 1, 2, xvi. 35)—Appeared *in the Tabernacle of the Congregation* before all the Children of Israel."]

Acts xvii. 30, 31. God now commandeth all men everywhere to repent: because He hath appointed a Day, in which He will Judge the world in righteousness by that Man Whom He hath ordained; whereof He hath given assurance [offered faith], unto all men, in that He hath raised Him from the dead.

["Having loosed the pains of death; because it was not possible that He should be holden of it," Acts ii. 24; in Whom dwelt inherently "the Spirit of Holiness," Rom. i. 4; John i. 4; v. 26; and Who had therefore "power to lay down His life, and power to take it again." John x. 18.]

Acts x. 42. And He commanded us to preach unto the people, and to testify that it is He Who was ordained of God to be The

Judge of quick and dead. [43. To Him give all the Prophets witness, that through His Name whosoever believeth in Him shall receive remission of sins.]

John. v. 21-23. For as The Father raiseth up the dead, and quickeneth them; even so The Son quickeneth whom He will. For The Father Judgeth no man, but hath committed all Judgment unto The Son [27. "Hath given Him authority to execute Judgment also, *because* He is the Son of *Man*"]: that all men should honour The Son, *even as* they honour The Father.

Matt. xxv. 31-34. When The Son of Man shall Come in His Glory ["the Glory which He had with The Father before the world was," John xvii. 5], and all the holy Angels with him, then shall He sit upon The Throne of His Glory; and before Him shall be gathered all nations: and He shall separate them one from another, as a shepherd divideth sheep from the goats: and He shall set the sheep on His Right Hand, but the goats on the left.

Then shall The King say:—

THE JUDGMENT SEAT.

Rev. xx. 11-15. And I saw a Great White Throne [xiv. 14; Matt. xxvi. 64; Acts i. 9-11], and Him Who sat on it, from Whose Face the earth and the heaven fled away; and there was found no place for them. ["The heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also and the works that are therein shall be burned up." 2 Pet. iii. 10.]

And I saw the dead, small and great, stand before God; and the books were opened: and another Book was opened, which is the Book of life: and the dead were Judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell [the grave and hades] delivered up the dead which were in them: and they were Judged every man according to their works. And death and hell were cast [emptied] into the Lake of Fire. This is the Second Death.

And whosoever was not found written in the Book of Life was cast into the Lake of Fire.

THE PERSONS JUDGED.

John v. 28, 29. The Hour is coming in which *all* that are in the graves shall hear His Voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of condemnation.

[At a previous period,—John v. 25,—The Voice of The Son of God had called, and all who *then* heard "*lived*,"—(were raised from among the dead, Rev. i. 18,—Rev. xx. 4, 5, 6,—) to reign with Him during those 1,000 years: i. e. the believers who *are* passed from death unto life, and shall not come into condemnation,—John v. 24,—who, during The Lord's absence from the world—John xiv. 19; xvi. 19, 20,—had faithfully traded with the talents and the pounds as His House-stewards,—Matt. xxv. 13-30; Luke xix. 12-26; —who had believed, and loved Him, and rejoiced in Him with joy unspeakable and full of glory,—1 Pet. i. 8;—to whom had been applied the higher purer Law, and more strict and searching tests, justly applicable to *trusted* servants, to whom much had been given, and of whom much was required of sincere faith and obedience in heart and life, as indicated in the special commands given to the called and chosen,—Matt. v., vi., vii. 1-14; 1 Cor. iii. 13-17; 2 Cor. v. 10; Gal. vi. 7-10; Matt. xxv. 25-30; xii. 47—50;—by Him Who is specially The Saviour of those who believe,—1 Tim. iv. 10;—Who allots to them an earlier resurrection than to others,—1 Cor. xv. 50, 58, 22, 23; John v. 25, 28, 29;—Who is their Righteousness,—Jer. xxiii. 6; Isa. lxi, 10 (Ezek. xvi. 14); Rom. iii. 21-26; 1 Cor. i. 30, 31; 2 Cor. v. 21;—who being called and chosen are also faithful, not all the "saved ones,"—Acts ii. 47; —but the most excellent in faith and faithfulness,—Rev. xvii. 14; John xv. 16, 8; Matt. xxv. 21; John xvii. 24, 10, 22; Matt. xxii. 11-14; xx. 16.

Then those also "live," who, unready at The Lord's first descent into the air, had yet proved faithful under "The Great Tribulation" of Antichrist's Reign of Terror, and by martyrdom had been summoned, The Lord raising their bodies from death before His descent to the destruction of Antichrist, and his armies, at the final battle of "Armageddon."

Once more, at the End, His Glorious Voice sounds forth, and now *all* that are in the graves shall hear The Son of God and Man;—the Millennial saints; and with these the heathen dead; and those also, sinners of all the Ages of the world, who rise to shame and everlasting contempt (Dan. xii. 2; John v. 28, 29), whom no glorious immortality awaits.

So, each in his own order, shall all stand before The Judgment-Seat of Christ: Rom. xiv. 10; 1 Cor. xv. 22, 23; John v. 25, 28, 29.

JUDGMENT OF JUSTIFICATION:

AND

JUDGMENT OF CONDEMNATION OF UNREPENTED EVIL DEEDS, AND OF OMISSIONS OF KNOWN DUTIES.

Matt. xxv. 34-46. Then shall The King say unto them on His right hand, "Come, ye blessed of My Father! inherit the Kingdom prepared for you from the foundation of the world: For I was an hungred, and ye gave Me meat: I was thirsty, and ye gave Me drink: I was a stranger, and ye took Me in: naked, and ye clothed Me: I was sick, and ye visited Me: I was in prison, and ye came unto Me."

Then shall the righteous answer Him, saying, "Lord! when saw we Thee an hungred, and fed Thee? or thirsty, and gave Thee drink? When saw we Thee a stranger, and took Thee in? or naked, and clothed Thee! Or when saw we Thee sick, or in prison, and came unto Thee?"

[These, not having known Christ by Name, nor become acquainted with His Commandments and His revelation of coming events, thus question.]

And The King shall answer and say unto them, "Verily! I say unto you, Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me." (Compare Acts ix. 4, 5.)

[To these "merciful" ones is given the beatitude, "Blessed" are they "for they shall obtain mercy!" Matt. v. 7: and The Lord had early instructed His disciples that a reward was reserved for these "justified doers of the things contained in the Law, showing the work of the Law written in their hearts," Rom. ii. 13-15. "He that receiveth you receiveth Me, and he that receiveth Me receiveth Him Who sent Me. He that receiveth a Prophet in the name of a Prophet, shall receive a Prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward. And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily! I say unto you, he shall in no wise lose his reward." Matt. x. 40-42. "John answered Him, saying, 'Master! we saw one casting out devils in Thy Name, and he followeth not us: and we forbade him, because he followeth not us.' But Jesus said, 'Forbid him not! for there is no man who shall

do a miracle in My Name, who can lightly speak evil of Me. For he that is not against us is on our part. For whosoever shall give you a cup of water to drink in My Name, because ye belong to Christ, verily I say unto you, he shall not lose his reward!'" Mark ix. 38—41. "And whosoever shall offend one of these little ones that believe in Me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea." Matt. xviii. 6; Mark ix. 42.]

Then shall He say also unto them on the left hand, "Depart from Me, ye cursed! into everlasting fire prepared for the Devil and his angels: For I was an hungred, and ye gave Me no meat: I was thirsty, and ye gave Me no drink: I was a stranger, and ye took Me not in: naked, and ye clothed Me not: sick, and in prison, and ye visited Me not."

Then shall they also answer Him, saying, "Lord! when saw we Thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto Thee?"

Then shall He answer them, saying, "Verily! I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to Me."

And these shall go away into everlasting punishment; but the righteous into life eternal [everlasting].

[Matt. x. 14, 15, 25, 26, 32, 33. And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet! Verily! I say unto you, it shall be more tolerable for the land of Sodom and Gomorrha in the Day of Judgment, than for that city. . . If they have called The Master of the House "Beelzebub," how much more shall they call them of His Household? Fear them not, therefore; for there is nothing covered, that shall not be revealed; and hid that shall not be known." . . "Whosoever therefore shall confess Me before men, him will I confess also before My Father Who is in heaven. But whosoever shall deny Me before men, him will I also deny before My Father Who is in heaven."

Mark iv. 24. "With what measure ye mete, it shall be measured to you: and unto you that hear shall more be given."

Matt. xii. 34-37. "O generation of vipers! how can ye, being

evil, speak good things? for out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things. But I say unto you, That every idle [injurious?] word that men shall speak, they shall give account thereof in the Day of Judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned."

Matt. xxiii. 29-33. "Woe unto you, Scribes and Pharisees, hypocrites! because ye build the tombs of the Prophets, and garnish the sepulchres of the righteous, and say, 'If we had been in the days of our fathers, we would not have been partakers with them in the blood of the Prophets.' Fill ye up then the measure of your fathers! Ye serpents! ye generation of vipers! how can ye escape the damnation of hell?"

Matt. xiii. 36-43. . . "Declare unto us the parable of the tares of the field!" . . "He Who soweth the good seed is The Son of Man; the field is the world; the good seed are the Children of The Kingdom; but the tares are the Children of the Wicked one; the Enemy that sowed them is the Devil; the harvest is the end of the world; and the reapers are the Angels. As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of Man shall send forth His Angels, and they shall gather out of His Kingdom all things that offend [scandals], and them who do iniquity (49, "shall sever the wicked from among the just"); and shall cast them into a furnace of fire: There shall be wailing and gnashing of teeth.

"Then shall the righteous shine forth as the sun in The Kingdom their Father. Who hath ears to hear, let him hear!"]

THE LAKE OF FIRE.

[Luke xii. 4, 5. I say unto you, My friends! be not afraid of them that kill the body, and after that have no more that they can do. But I will forewarn you Whom ye shall fear: Fear Him, Who

after He hath killed hath power to cast into hell: yea, I say unto you, Fear Him! (Matt. v. 29, 30.)

Matt. x. 28. Fear not them who kill the body, but are not able to kill the soul! but rather fear Him Who is able to destroy both soul and body in hell!

["Hell-fire,"—Gehenna of fire,—Matt. v. 22; to which the highest tribunal of the Jews could consign criminals,—capital punishment,—would suggest, as the meaning of this term, dead bodies corrupting and being *consumed* in perpetual fires, as in the valley of Hinnom, called also the valley of slaughter (Jer. xix. 6).]

Rev. xx. 14, 15. And Death [abolished by our Saviour Jesus Christ, 2 Tim. i. 10: and the last enemy that shall be destroyed, 1 Cor. xv. 26] and Hell [Grave and the Hades] were cast into the Lake of Fire. This is the Second Death.

[Compare the trees and plants which The Heavenly Father hath not planted (Matt. xv. 13), withered in fruit, twice dead, and plucked up by the roots (Jude 12).]

And whosoever was not found written in the Book of Life was cast into the Lake of Fire.

[The Beast and the False-prophet are distinguished as being cast *alive* into a Lake of Fire (Rev. xix. 20); the "remnant,"—their armies,—are *slain* with the Sword proceeding out of the Mouth of Him Who sat upon the horse, the Leader of the armies in heaven,—Prince of The Host of The Lord (Josh. v. 14),—on Whose Head are many Crowns (Rev. xix. 21, 11-16). Are these condemned ones in the *Last* Judgment also slain (xx. 15), as the corrupt trees bringing forth evil fruit are *hewn down* and cast into the fire (Matt. vii. 17-19.)]

THE HEAVENLY JERUSALEM,

ESTABLISHED UPON THE NEW EARTH,

RECEIVES THE JUSTIFIED MILLENNIAL SAINTS, AND

THE "SAVED ONES" OF ALL TIMES, TO

THE COMPANIONSHIP OF THE "FIRSTFRUITS" AND THE "HARVEST."

Isa. lxv. 16, 17.

He who blesseth himself in the earth shall bless himself in The God of Truth; and he who sweareth in the earth shall swear by The God of Truth; because the former troubles are forgotten, and because they are hid from Mine eyes. For, behold! I create New Heavens and a New Earth: and the former shall not be remembered, nor come into mind [upon the heart].

2 Pet. iii. 11,13.

Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness. Looking for and hasting the Coming of the Day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat.

Nevertheless we, according to His Promise, look for New Heavens and a New Earth, wherein dwelleth righteousness.

Isa. lx. 19, 20.

The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but The Lord shall be unto thee an Everlasting Light, and thy God thy Glory.

Thy Sun shall no more go down; neither shall thy Moon withdraw itself: for The Lord shall be thine Everlasting Light, and the days of thy mourning shall be ended.

GLORIFIED SAINTS.

John i. 12. As many as received Him, to them gave He power

[the right, or privilege] to become the sons of God, even to them who believe on His Name.

1 John iii. 2, 3. Beloved! now are we the sons of God, and it doth not yet appear what we shall be: but we know that when He shall Appear, we shall be like Him; for we shall see Him as He is. And every man that hath this hope in him purifieth himself, even as He is Pure.

2 Pet. iii. 14. Wherefore, beloved! seeing that ye look ["expect with trembling and with joy:" Bengel] for such things, be diligent! that ye may be found of Him in peace, without spot, and blameless.

2 Cor. iii. 18. But we all, with open [unveiled] face beholding as in a glass [mirror] The Glory of The Lord, are changed into the same Image from glory to glory, as by The Lord The Spirit.

Matt. xiii. 43. Then shall the righteous *shine forth* as The Sun in The Kingdom of their Father.

1 Pet. i. 3-5; 2 Pet. i. 4. Begotten again unto a lively hope by the Resurrection of Jesus Christ from the dead, to an Inheritance incorruptible, and undefiled, and that fadeth not away, reserved in the heavens for us who are kept by the power of God through faith unto Salvation ready to be revealed in the last time:—made partakers of The Divine Nature, having escaped the corruption that is in the world.

Rev. xiv. 1-3. Standing on Mount Zion with The Lamb 144,000, "having His Name and His Father's Name written in their foreheads,"—"who were redeemed from the earth."

Rev. vii. 14. And those "who came out of the Great Tribulation, and have washed their robes, and made them white in The Blood of The Lamb."

Rev. xxii. 3, 4. And His servants shall serve Him: and they shall see His Face ["were in the king's presence," 2 Kings xxv. 19: "who saw the king's face, who sat the first in the kingdom," Esther i. 14]; and His Name shall be in their foreheads.

Rev. v. 10. Made unto our God kings and priests: and we shall reign on the earth [anticipated in their song, by the four living creatures,—cherubim,—and the four and twenty elders; and realised at the creation of the New Earth].

THE RESURRECTION-BODY OF FLESH AND BONES, NOT OF BLOOD AND FLESH.

1 Cor. xv. 50. Now this I say, brethren! that blood and flesh cannot inherit The Kingdom of God; neither doth corruption inherit incorruption.

(53. This corruptible must put on incorruption, and this mortal put on immortality.)

John i. 13. Born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

Luke xxiv. 39. Behold My hands and My feet! that it is I, Myself: handle Me, and see! for a spirit hath not flesh and bones, as ye see Me have.

Rev. xxi.; xxii. 1-5. And I saw a New Heaven and a New Earth: for the first heaven and the first earth were passed by; and there was no more sea. And I saw the Holy City, New Jerusalem,

["Ἱερουσαλὴμ: It is not without reason that John always writes in his Gospel Ἱεροσόλυμα, of the old city; in the Apocalypse always Ἱερουσαλὴμ, of the Heavenly City. Ἱερουσαλὴμ is a Hebrew name, the original and more holy one: Ἱεροσόλυμα, afterwards in ordinary use, is a Greek name, and rather used in a political sense. St. Paul observes the same difference when refuting Judaism, Gal. iv. 26 (compare the same Epistle, i. 17, 18; ii. 1); Heb. xii. 22; although at other times he uses them indiscriminately, and says to the Romans and Corinthians for the sake of dignity and to win their favour, Ἱερουσαλὴμ:"—Bengel.]

coming down from God out of heaven, prepared as a Bride adorned for her Husband.

[The Marriage of The Lamb with His Church,—Rev. xix. 7-9,—is here publicly proclaimed and exhibited after the Reign of 1,000 years.]

And I heard a great Voice out of heaven saying, "Behold! The Tabernacle of God [2 Cor. v. 1; Eph. ii. 20-22] is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." And He Who sat upon The Throne

said, "Behold! I make all things new." And He said unto me, "Write! for these words are true and faithful." And He said unto me, "It is done! I am Alpha and Omega, The Beginning and The Ending. I will give unto him who is athirst of The Fountain of the Water of Life freely. He that overcometh shall inherit all these things; and I will be his God, and he shall be My son.

"But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the Lake which burneth with fire and brimstone, which is the Second Death."

And there came unto me one of the Seven Angels, who had the Seven Vials full of the Seven last Plagues, and talked with me, saying, "Come hither! I will show thee The Bride, The Lamb's Wife." And he carried me away in the spirit to a Great and High Mountain, and showed me that Great City, the Holy Jerusalem, descending out of heaven from God, having The Glory of God: and her Light like unto A Stone most Precious, even like a jasper Stone, clear as crystal; and had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are of the Twelve Tribes of the Children of Israel [Matt. xix. 28. Judges sat "*in the gate*" to give Judgment]: on the East three gates; on the North three gates; on the South three gates; and on the West three gates. And the wall of the City had Twelve foundations, and in them the names of the twelve Apostles of The Lamb.

And he that talked with me had a golden reed to measure the City, and the gates thereof, and the wall thereof. And the City lieth four-square,

[As did the Holy of Holies, the Inner Sanctuary, Ex. xxvi. 16, 22-25: comparing Ezek. xliii. 15 (margin), 17; Isa. xxix. 1; the Mountain, the City, and the Altar appear to be identical.]

and the length is as large as the breadth: and he measured the City with the reed, twelve thousand furlongs [each side of the square 1,500 miles?]. The length and the breadth and the height of it are equal.

[Such a pyramidal form would be presented by a city built in terraces upon a steep mountain.]

And he measured the wall thereof, 144 cubits, according to the measure of a man, that is, of the Angel.

And the building of the wall of it was jasper: and the City was pure gold [iv. 3, iii. 18: having the Likeness of The Glory of God Who sat on The Throne], like unto clear glass. And the foundations of the wall of the City were garnished ["that is, built and adorned: for the very foundations are *jewels;* as the very gates are *pearls*. Herodotus, concerning Babylon, calls the ditch, the wall, and the gates, the *ornament* of the city:" Bengel] with all manner of precious stones [1 Pet. ii. 5: Ye, as living stones built up, a spiritual House, into The One Living Stone, The Head of *The* Corner: 4-9. Eph. ii. 20-(1 Cor. iii. 11)-22, iv. 13-16]. The first foundation, jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald; the fifth, sardonyx; the sixth, sardius; the seventh, chrysolyte; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst. And the twelve gates were twelve pearls; every several gate was of one pearl: and the street of the City pure gold, as it were transparent glass.

And I saw no Temple therein; for The Lord God Almighty and The Lamb—

[Compare the Hebraism "and," for "even,"—"God *and* The Father, Col. iii. 17; i. 3; Gal. i. 4; and many similar instances. A symbol of the Oneness of The Father and The Son Who took on Him Humanity, became In-carnate, is apparent in the Likeness of Him Who sat upon The Throne to a clear Jasper Stone, having a flame-coloured, or fiery-coloured, sardine, "resembling the appearance of blood," gleaming through, Rev. iv. 3; as The Lord declared to His disciples, "At that Day ye shall know that I am in My Father," John xiv. 20. Thus The Lamb is revealed "in The Bosom of The Father," John i. 18; xvi. 28; joined with Him in the glory which He had before the world was,—John xvii. 5,—to deliver which from its fall The Son came forth from The Father, John xvi. 28. If this symbol be rightly read, then, when The Word dwelt among men, at His First Advent the Revelation, or Manifestation, was reversed; here The Incarnate is held in the clear shining Divinity, but when Jesus was on earth The Invisible Deity revealed Itself through His True Humanity:—"I am in The Father, and The Father in Me." John xiv. 11-13.]

are The Temple of it. And the City had no need of the sun, neither of the moon, to shine in it: for The Glory of God did lighten it, and [even?] The Lamb is The Light thereof.

[The Lamb is emphatically The Glory of God, The Brightness or Bright Ray by Which The Invisible Glory is communicated. Heb. i. 3; 1 Tim. vi. 14-16.]

And the Nations shall walk in The Light of it: and the kings of the earth do bring their glory and honour into it. And the gates of it shall not be shut at all by day: for there shall be no night there. And they shall bring the glory and honour of the nations into it. And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they who are written in The Lamb's Book of Life.

And he showed me a pure River of Water of Life, clear as crystal, proceeding out of The Throne of God and of The Lamb. In the midst of the street of it, and on either side of The River, The Tree of Life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the Tree were for the healing [service] of the nations. And there shall be no more curse: but The Throne of God and of The Lamb shall be in it; and His servants shall serve Him: and they shall see His Face; and His Name shall be in their foreheads. And there shall be no night there; and they need no candle [lamp], neither light of the sun; for The Lord God giveth them Light: and they shall reign for ever and ever.

THE EVERLASTING AGE.

THE REIGN AND GOVERNMENT

OF

THE ALMIGHTY GOD,

THE "FATHER OF THE EVERLASTING AGE, THE PRINCE OF PEACE,"

"OF WHOSE GOVERNMENT AND PEACE THERE SHALL BE NO END:"

DEATH BEING ABOLISHED AND DESTROYED,

AND ALL THE ENEMIES OF GOD

(SUBJECTED UNDER THE SON OF GOD AND MAN)

BEING MADE HIS FOOTSTOOL;

(Heb. ii. 5-8; Ps. viii. 6; cx. 1.)

THE MEDIATORIAL REIGN IS ENDED,

AND THE SON IS SEEN IN THE FATHER

AS,

IN THE FORMER REVELATION,

THE FATHER IS SEEN IN THE SON:

(John xiv. 7, 9, 11, 20.)

AND HIS SAINTS,—THE CHURCH AND THE ELDERS,—

REIGN

IN THE HEAVEN-DESCENDED JERUSALEM,

THEIR SAFE AND GLORIOUS HABITATION, ON THE EARTH,

FOR EVER, EVEN FOR EVER.

(Rev. v. 8-10; xxii. 5; Rom. viii. 17-19, 21.)

[Heb. i. 6. When He bringeth The First-Begotten into the world, He saith, "And let all the Angels of God worship Him!" Deut. xxxii. 43, Septuagint. (Ps. xcvii. 1-7.)

Heb. ii. 5-8, 10-13. For unto the Angels hath He not put in subjection the world to come, whereof we speak. But one in a certain place testified, saying, "What is man, that Thou art mindful of him? and the son of man, that Thou visitest him? Thou madest

him a little while inferior to the Angels; Thou crownedst him with glory and honour, and didst set him over the works of Thy hands: Thou hast put all things in subjection under his feet." (Ps. viii. 4-6.) For in that He put all in subjection under him, He left nothing that is not put under him. [8, 9. But now we see not yet all things put under him. But we see Jesus, Who was made a little [while] lower than the Angels by the suffering of death, crowned with glory and honour; that He by the Grace of God should taste death for every man.] For it became Him, for Whom are all things and by Whom are all things [1 Cor. viii. 6; Col. i. 15-19], in bringing many sons unto glory, to make The Captain of their salvation perfect through sufferings.

["That The Captain of their salvation, in bringing many sons to glory, should make consummation (viz. of His own work and glory, and so of theirs) through his sufferings. Heb. xii. 2, favours this."—Rev. A. R. Faussett, M.A., Trin. Coll., Dublin.]

For both He Who sanctifieth and they who are sanctified are all of One:

[So the cherubim of beaten-work in the two ends of the Mercy-seat,—Propitiatory,—beaten out of the same pure gold. Ex. xxv. 17-19, margin.]

for which cause He is not ashamed to call them brethren, saying, "I will declare Thy Name unto My brethren; in the midst of the Church will I sing praise unto Thee:" Ps. xxii. 22, 25. And again, "I will put my trust in Him:" Ps. xviii. 2. And again, "Behold! I and the children which God hath given Me." Isa. viii. 18. [Ps. viii. cx. 1.]

Heb. vii. 15-17, 24, 25. After the similitude of Melchizedek (1-3) there ariseth another priest [King of Righteousness and Peace, Priest of The Most High God], Who is made, not after the law of a carnal commandment [as was the order of Aaron: 11-13], but after the power of an endless life. For He testifieth, "Thou art a Priest for ever after the order of Melchizedek." [Ps. cx. 4.] . . This, because He continueth ever, hath an unchangeable Priesthood [which passeth not from one to another]. Wherefore He is able

also to save them to the uttermost [evermore] that come unto God by Him, seeing He ever liveth to make intercession for them.

John viii. 35. The servant abideth not in the House for ever: but The Son abideth ever.

1 Tim. vi. 13-16. I give thee charge in the sight of God, Who quickeneth all things [John v. 21], and Christ Jesus Who before Pontius Pilate witnessed a good profession; that thou keep this commandment [3-12] without spot, unrebukable, until The Appearing of our Lord Jesus Christ: Whom [Acts iii. 20] in His times He shall show, Who is The Blessed and Only Potentate, The King [involving the glory of Christ Himself, 13. John v. 21; Rev. xix. 16] of kings, and Lord of lords: Who only hath Immortality [John i. 4] dwelling in the Light which no man can approach unto; Whom no man hath seen, nor can see:

[Denied to mere men in their corruptible state, Ex. xxxiii. 20; John i. 18, 10; iv. 12: but will be vouchsafed to the saints, Matt. v. 8; 1 Cor. xiii. 12; 1 John iii. 2; Rev. xxii. 4.]

to Whom be honour and power everlasting! Amen.

Isa. ix. 6, 7. Unto us a Child is born, unto us a Son is given: and the Government shall be upon His shoulder: and His Name shall be called Wonderful [Secret], Counsellor, *The Mighty God*, *The Father of the Everlasting Age*, The Prince of Peace. Of the increase of His Government and Peace there shall be no end, upon the Throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever.

Matt. xxviii. 18. And Jesus came and spake unto them, saying, "All power is given unto Me in heaven and in earth."

Phil. ii. 9-11. Wherefore

["Because He became obedient unto death,"—8,—"The Father hath given Him authority to execute Judgment also, because He is The Son of Man," John v. 27.]

God also hath highly exalted Him, and given Him a Name which is above every name: that at [in] The Name of Jesus every knee should bow [Isa. xlv. 23], of beings in heaven and on earth,

and beings under the earth; and that every tongue should confess that Jesus Christ is Lord, in the glory of God The Father [John i. 18; 1 Cor. xv. 28].

Eph. i. 10-12, 18-23. That in the dispensation of the fulness of times He might gather together in one all things in Christ, both which are in the heavens, and which are on earth; even in Him: in Whom also we have obtained [were made] an inheritance ["for The Lord's portion is His people; Jacob is the lot of His Inheritance," Deut. xxxii. 9: "the heathen," also, "and the uttermost parts of the earth, Thy possession:" Ps. ii. 8], being predestinated according to the Purpose of Him Who worketh all things after the counsel of His own will: that we should be to the praise of His Glory, who first trusted [hoped] in Christ. . . . . That ye may know what is the hope of His calling; and what the riches of the glory of His inheritance in the saints; and what is the exceeding greatness of His power toward us who believe, according to the working of the might of His power, which He wrought in Christ, when He raised Him from the dead; and set Him at His own Right Hand in the heavenly places; far above all principality, and power, and might, and dominion, and every name that is named, not only in this world [age, order of things], but also in that which is to come:

["A system of things and operations revealed at its own proper time, and permanent: called 'future,' not that it does not yet exist, but because it is not yet seen, not yet laid open to us."—Bengel.]

and hath put all things under His feet, and gave Him (The Head over all) to the Church, which is His Body, the fulness of Him Who filleth all in all.

[The glory of Divine *love* fills all things, and in Christ extends itself over all. The passage has an analogy to 1 Cor. xv. 28.—Bengel.]

Col. ii. 9, 10. In Him dwelleth all the fulness of The Godhead bodily. And ye are complete in Him, Who is The Head of all principality and power.

Col. iii. 4, 15, 17, 24. When Christ, Who is our Life, shall

Appear, then shall ye also appear with Him in glory. . . And let the peace of God rule in your hearts, to which also ye are called in one Body. . . And whatsoever ye do in word or deed, do all in The Name of The Lord Jesus, giving thanks to God and The Father by Him. . . Knowing that of The Lord ye shall receive the reward of the Inheritance; for ye serve The Lord Christ.]

This Mediatorial Authority of The Son He delivers up to The Father, the object of its separate exercise being consummated, when, through The Son's perfected union with His Body,—The Church,—the world is brought back from its revolt and death to communion with its Living Creator; and The Son is glorified with The Father, with the glory which He had with Him before the world was (John xvii. 4, 5): and having also the glories of His own Victorious Kingship, "on His Head *many* crowns" (Rev. xix. 12), receiving the perpetual homage of men and Angels, *all* honouring The Son even as The Father (John v. 23; comp. xiv. 1).

1 Cor. xv. 24-28. Then cometh the End, when He shall have delivered up The Kingdom to God, even The Father; when He shall have put down all rule and all authority and power. For He must reign, till He hath put all enemies under His feet. The last enemy that shall be destroyed is death.

For He hath put all things under His feet. [Ps. viii. 6; cx.] But when He saith all things are put under Him, it is manifest that He is excepted, Who did put all things under Him. And when all things shall be subdued unto Him, then shall The Son also Himself [spontaneously, signifying something voluntary] be subordinate unto Him Who put all things under Him ["My goodness (says He) is not independent of Thee, O Jehovah!" Ps. xvi. 2], that God may be all in all.

["All things will say 'God is All to me:' this is the end and consummation of all that has gone before, and is everlasting."—Bengel.]

Matt. v. 3, 5, 8.

Blessed are the poor in spirit!
For theirs is The Kingdom of Heaven.

Blessed are the meek!
For they shall inherit the Earth.
Blessed are the pure in heart!
For they shall see God.

Rev. xxii. 6, 20, 21.

And he said unto me, "These sayings are faithful and true; and The Lord God of the holy Prophets sent His Angel to show unto His servants the things which must shortly be done." . . .

He Who testifieth these things saith, "Surely I come quickly. Amen!" "Even so, come, Lord Jesus!"

The grace of our Lord Jesus Christ be with you all! Amen!

Rom. viii. 14, 17, 18, 27, 28, 31, 36-39.

As many as are led by The Spirit of God, they are the sons of God: . .

And if Children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with Him, that we may be also glorified together ("for unto you it is given in the behalf of Christ, not only to believe on Him, but also to suffer for His sake; having the same conflict which ye saw in me, and now hear to be in me: Phil. i. 29, 30. "If we suffer we shall also reign with Him: if we deny Him, He also will deny us [Matt. x. 16-33-39]: if we believe not, yet He abideth faithful: He cannot deny Himself:" 2 Tim. ii. 12, 13).

For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in [upon] us. . And He Who searcheth the hearts knoweth what is the mind of The Spirit that He maketh intercession for the saints according to the will of God. And we know that all things work together for good to them that love God, to them who are the called according to His Purpose. . .

What shall we then say to these things? If God be for us who can be against us! . .

As it is Written (Ps. xliv. 22), "For Thy sake we are killed all the day long; we are accounted as sheep for the slaughter." Nay, in all these things we are more than conquerors through Him Who loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature [created thing] shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

2 Cor. iv. 13-18; v. 1-9.

We having the same spirit of faith, according as it is Written (Ps. cxvi. 10), "I believed, and therefore have I spoken," we also believe, and therefore speak; knowing that He Who raised up The Lord Jesus, shall raise up us also by Jesus, and shall present us with you. For all things are for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God. For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day. For our light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal. For we know that if our earthly house of this tabernacle were dissolved, we have a Building of God, a House not made with hands eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon, with our House which is from heaven: if so be that being clothed we shall not be found naked. For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life [1 Cor. xv. 32, 35-38, 42-44, 53, 54]. Now He Who hath wrought us for the self-same thing is God, Who also hath given unto us the Earnest of The Spirit. [And if The Spirit of Him Who raised up Jesus from the dead dwell in you, He Who raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you. Rom. viii. (23) 11.]

Therefore we are always confident, knowing that, whilst we are at home in the body [this corruptible body, our present tabernacle], we are absent from The Lord (for we walk by faith, not by sight): we are confident, I say, and willing rather to be absent from the body, and to be present with The Lord.

Wherefore we labour [endeavour] that, whether present or absent, we may be accepted of Him.

Heb. x. 19-25.

Having, therefore, brethren! boldness [liberty] to enter into the Holiest by The Blood of Jesus, by a new and living Way which He hath consecrated for us, through The Veil, that is to say, His flesh; and having a High-Priest over the House of God; let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water! Let us hold fast the profession of our Faith [Hope] without wavering (for He is Faithful Who promised); and let us consider one another to provoke unto love and to good works: not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see The Day approaching.

Psalms xxxiii., xxxiv.

The Lord bringeth the counsel of the heathen [nations] to naught:
He maketh the devices of the people of none effect.
The counsel of The Lord standeth for ever,
The thoughts of His Heart to all generations.
xxxiii. 10, 11.

Psalms xcv.—c.; cxlvi.—cl.

JERUSALEM THE GOLDEN.

JERUSALEM the Golden!
  With milk and honey blest;
Beneath thy contemplation
  Sink heart and voice opprest.
O Land that seest no sorrow!
  O state that knows no strife!
O princely bowers! O Land of flowers!
  O Realm and Home of Life!

I know not, oh! I know not
  What social joys are there;
What radiancy of glory,
  What bliss beyond compare;
And when I fain would sing them
  My spirit fails and faints,
And vainly tries to image
  The Assembly of the Saints.

There stand those halls of Zion,
  All jubilant with song,
And bright with many an Angel,
  And all the Martyr throng:
The Prince is ever in them,
  The Day-Light is serene;
The pastures of the blessed
  Are decked in glorious sheen.

There is the throne of David;
  And there, from care released,
The shout of them that triumph,
  The song of them that feast;
And they who with their Leader
  Have conquered in the Fight,
For ever and for ever
  Are clad in robes of white.

O One, O Only Mansion!
  O Paradise of Joy!
Where tears are ever banished,
  And smiles have no alloy;
The mention of thy glory
  Is unction to the breast,
And medicine in sickness,
  And love, and life, and rest.

The Lamb is all thy Splendour;
  The Crucified thy Praise;
His laud and benediction
  Thy ransomed people raise.
With jasper glow thy bulwarks,
  Thy streets with emeralds blaze;
The sardius and the topaz
  Unite in thee their rays.

Thine ageless walls are bonded
  With amethyst unpriced;
The Saints build up the fabric,
  And The Corner-Stone is Christ.
Upon the Rock of Ages
  They raise thy holy tower;
Thine is the victor's laurel,
  And thine the golden dower.

Thou hast no shore, fair ocean!
  Thou hast no time, bright Day!
Dear fountain of refreshment
  To pilgrims far away!
And now we fight the Battle,
  But then shall wear the crown
Of full and everlasting
  And passionless renown;

And now we watch and struggle,
  And now we live in hope,
And Zion in her anguish
  With Babylon must cope;

But He Whom now we trust in
  Shall then be seen and known;
And they that know and see Him
  Shall have Him for their own.

The Morning shall awaken,
  The shadows shall decay,
And each true-hearted servant
  Shall shine as doth the Day:
There God, our King and Portion,
  In fulness of His Grace,
Shall we behold for ever,
  And worship face to Face.

O sweet and blessed Country,
  The Home of God's Elect!
O sweet and blessed Country
  That eager hearts expect!
Jesu! in mercy bring us
  To that dear Land of rest;
Who art with God The Father,
  And Spirit, ever blessed! Amen!

BERNARD OF CLUNY—TWELFTH CENTURY.

Nelson & Co., Printers, Oxford Arms Passage, St. Paul's.

PROPHETICAL WORKS PUBLISHED BY

S. W. PARTRIDGE AND CO.

9, PATERNOSTER ROW.

EARTH'S EVENTIDE, and the Bright Dawn of the Eternal Day. By the Rev. J. G. Gregory, M.A., Rector of Bonchurch, Isle of Wight. Third edition. Fcap. 8vo, cloth, 5s.

ANTITYPICAL PARALLELS; or, The Kingdom of Israel and of Heaven. With Notes, Illustrations, and Maps of the Original Occupation of Palestine, and of the Millennial Kingdom. By Major-General Goodwyn. Royal 8vo, cloth, 16s.

THE SUBSTANCE OF THINGS HOPED FOR; a Contrast to the Immaterial and Speculative System of Anti-Millenarianism, expressed in "The End of All Things," and other kindred works. By the same Author. Demy 8vo, 1s.

THE ROYAL RIGHTS OF THE LORD JESUS. By the Rev. W. Leask, D.D. Crown 8vo, cloth, 3s. 6d.

HAPPY YEARS AT HAND. Outlines of the Coming Theocracy. By the same Author. Second Thousand. Crown 8vo, cloth, 4s.

LAYS OF THE FUTURE. By the same Author. Fcap. 8vo, cloth, gilt, 2s. 6d.

THE RAINBOW, 1865 and 1866. Demy 8vo, cl., 7s. 6d. each.

EIGHT LECTURES ON PROPHECY. From Short-hand Notes, with Corrections and Additions by the Authors. Fifth Edition, revised, 12mo, 1s.; gilt, 1s. 6d.

THE FUTURE; an Outline of Events predicted in the Scriptures. Being a Revised Edition of "Themes for Thought in the Prophetic Page." By Rev. J. Cox, Author of "Our Great High-Priest, &c. Cl., 1s.

THE FUTURE OF EUROPE. What will it be? and will France be the Leading Power? A Historic and Prophetic Search. By T. Ryan. Third Edition. Crown 8vo, 1s.

THE FIRST WOE: a Dissertation on the Prophecy under the Fifth Trumpet of the Apocalypse, which results in the Rise of the King of the Locusts (the Antichrist). 2s.

THE LAST WAR. An Argument. With a Diagram of the Times of Antichrist, and Proximate Events. By the same Author. 6d.

THE COMING GLORY; a Series of Brief Treatises on the Coming and Kingdom of Christ, as revealed in the Sure Word of Prophecy. Cloth, 6d.; gilt, 1s.

MINOR BOOKS ON PROPHECY.

THE COMING AND KINGDOM OF CHRIST. By Rev. E. Nangle, A.M. 1d.

THE LORD'S COMING AND SAINTS' READINESS. By Rev. J. Denham Smith. 1d.

THE TAKING UP OF THE SAINTS. By the same Author. 1d.

THE COMING OF THE LORD. By the Rev. R. Chester. 1d.

THE SPEEDY COMING OF CHRIST. By Miss Hooper. 1d.

THE COMING OF JESUS, THE KING OF ISRAEL. By the Rev. S. V. Edwards. 1d.

TAKEN BY SURPRISE. By the Rev. H. Shepheard, M.A. A Word for every one on things which are coming on the Earth. 1d.

NOT TAKEN BY SURPRISE; or, the Servant ready when the Master knocks. By the same Author. 1d.

THOUGHTS ON WHAT MAY BE IN THE YEAR 1866 OR 1867. By the same Author. 1d.

THE SECOND ADVENT AND REIGN OF THE LORD JESUS CHRIST. 2d.

THE "GERSHOM" TRACTS. In Packets containing, No. I. The Morning Star. No. II. Daybreak. No. III. Sunrise.

(Full Lists by return, post free, for One Stamp.)

LONDON: S. W. PARTRIDGE AND CO., 9, PATERNOSTER ROW.

INTERNATIONAL EXHIBITION, 1862.
Jurors' Award: S. W. PARTRIDGE, Class XXVIII., Section C., Honourable Mention for Illustrated Books.

WORKS

PUBLISHED BY

S. W. PARTRIDGE, 9, PATERNOSTER ROW.

Any Book sent post free by return, on receipt of the published price in Stamps or otherwise.

The SALOON SHOW-ROOM is open daily from 10 till 6; Saturdays till 2.

Antitypical Parallels; or, The Kingdom of Israel and of Heaven. With Notes, Illustrations, and Maps of the Original Occupation of Palestine, and of the Millennial Kingdom. Royal 8vo, cloth, 16*s.*

The Hymns of Heaven; or, the Songs of the Saints in Glory. By JAMES GRANT, Author of "Our Heavenly Home," &c. Fcap 8vo, cloth, 2*s.* 6*d.*

Reconciliation; or, How to be Saved. By Rev. W. TAYLOR, of the Californian Conference, Author of "Seven Years' Street Preaching in San Francisco," &c. Crown 8vo, cloth, 2*s.* 6*d.*; gilt, 3*s.* 6*d.*

The Infancy and Manhood of Christian Life. By the same Author. Crown 8vo, cloth, 2*s.* 6*d.*; gilt, 3*s.* 6*d.*

Diagrams and Pictures of the Working Men's Educational Union. Printed on cloth, 3 feet by 4 feet, coloured for gaslight, 500 various. (*Full lists for one stamp*).

Animal Sagacity. A Selection of Remarkable Incidents illustrative of the Sagacity of Animals. In Prose and Verse. Edited by Mrs. S. C. HALL. With 75 Engravings. Cloth, 5*s.*; gilt, 7*s.* 6*d.* (Uniform with "Our Dumb Companions.")

The Future of Europe. What will it be? and will France be the Leading Power? A Historic and Prophetic Search. By T. RYAN. Third Edition. Crown 8vo, 1*s.*

The Sainted Dead. Being Thoughts concerning the Resting-place of the Souls of God's People before the Resurrection. 1*s.*

The Mysterious Parchment. An American Story. Edited by J. W. KIRTON. Crown 8vo, cloth, 1*s.* 6*d.*

Ellerslie House. A Book for Boys. By EMMA LESLIE. Crown 8vo, cloth, 2*s.* 6*d.* (*Illustrated Series.*)

Jewels in Ebony. By FRED. TOMKINS, M.A., D.C.L. 16mo, cloth, 1s.

A Golden Year; and its Lessons of Labour. By the Author of "Marian Falconer." Engravings. Second Edition. Cloth, 2*s.* 6*d.*

The Great Pilot, and His Lessons. By Rev. R. NEWTON, D.D. Illustrated. Author's Edition. Cloth, 1*s.* 6*d.*

Hymn-Writers and their Hymns. By Rev. S. W. CHRISTOPHERS. Post 8vo, cloth, red edges, 7*s.* 6*d.*

A Kiss for a Blow; or, a Collection of Stories for Children. By H. C. WRIGHT. Illustrated. New Edition. Cloth, 1*s.* 6*d.*

Sparks from the Anvil. By ELIHU BURRITT. With 40 Engravings. Revised by Author. New Edition. Cloth, 1*s.* 6*d.*

The Cliff Hut; or, the Perils of a Fisherman's Family. By Miss BAKEWELL, Author of "Hannah Twist." Illustrations. Cloth, 1*s.*

Every-Day Wonders of Bodily Life, essential to be known for Health and Comfort. By ANNE BULLAR. Eighth Thousand. Post 8vo, cloth, with Illustrations, 1*s.*

Selected Sermons. By the late Rev. JAMES BOLTON, B.A., Minister of St. Paul's Episcopal Chapel, Kilburn. Second Series. With Photographic Portrait. Crown 8vo, cloth, 5*s.*

Coming Wonders expected between 1867 and 1875. Explaining the Future Literal Fulfilment of the Seals, Trumpets, Vials, and Prophecies of Revelation and Daniel; with Extracts from the Principal Writers on Prophecy. New Edition, with Illustrations. By Rev. M. BAXTER. Crown 8vo, cloth, 3*s.* 6*d.*

The Rose of Cheriton. A Ballad. By Mrs. SEWELL, Author of "Mother's Last Words," &c. Paper, 6*d.*; limp cloth, 1*s.*

Henry Hilliard; or, The Three College Friends. Royal 18mo, limp, 6*d.*; cloth, 1*s.*

Short Stories, illustrative of Gospel Truth. First and Second Series. 32mo, cloth, 1*s.* each.

The Preciousness of Christ; or, Meditations on the Person and Work of the Lord Jesus. By Rev. F. H. KNAPP, Curate of St. Helen's and Sea-View, Isle of Wight. 18mo, cloth, 1*s.* 6*d.*

"The Crusher" and the Cross. A Narrative of a Remarkable Conversion. By A. FERGUSSON, Author of "Life's Bye-Ways," &c. Crown 8vo, cloth, 2*s.* 6*d.*

St. Mary's Convent, or, Chapters in the Life of a Nun. By the Author of "Thady D'Arcy," &c. Foolscap 8vo, cloth, 2*s.* 6*d.*

The Down-hill of Life: its Exercises, Temptations, and Dangers. With the Method of Rendering the Descent Safe and Easy, and its Termination Triumphant. By Rev. T. H. WALKER. Crown 8vo, cloth, 1*s.* 6*d.*

The Wreck of the "London." With Portraits of Captain Martin, Rev. D. J. Draper, Mr. G. V. Brooke, John King, and other Illustrations. Crown 8vo, paper boards, 1*s.*; cloth, 1*s.* 6*d.* (*Illustrated Series.*)

The Harmony of Science and Faith: an Attempt to Ascertain how far Belief in the Bible is affected by Modern Scientific Discovery. By the Author of "The Bible in the Workshop," &c. Crown 8vo, cloth, 6*s.*

Our Children's Pets. By JOSEPHINE. Illustrations by H. WEIR, &c. Uniform with "Our Dumb Companions." Cloth, 5*s.*; gilt, 7*s.* 6*d.*

Our Maid-Servants. A Few Friendly Hints and Counsels. By A. F. G. Crown 8vo, cloth, 1*s.*

Sketches from my Note-book. By GEORGE MOGRIDGE. (*Old Humphrey.*) Crown 8vo, cloth 1*s.* 6*d.* (Illustrated Series.)

The Pastor and the Parish; or, The Minister as Preacher, Pastor, &c. By JOHN B. HEARD, M.A., Perpetual Curate of Bilton, Harrogate. Crown 8vo, cloth, 3*s.* 6*d.* (One-Hundred-Guinea Essay.)

Every-Day Lessons, from the Experience of George Mogridge. Edited by his Widow. Crown 8vo, cloth, 1*s.* 6*d.* (*Illus. Series.*)

William Carter's Gospel Hymn Book. Containing 140 Gospel Hymns; with Choruses, set to Popular Tunes. 9*d.*, 1*s.*, 1*s.* 6*d.*

The Model Parish: a Prize Essay on the Pastoral Character and Pastoral Work. By F. R. WYNNE, A.B., Incumbent of St. Mary's, Kilkenny. Crown 8vo, cloth, 3*s.* 6*d.* (Fifty-Guinea Essay.)

The Steps of Jesus: a Narrative Harmony of the Four Evangelists. In the Words of the Authorized Version. By R. MIMPRISS. New Edition, with Map. 18mo, cloth, 1*s.* 6*d.* 48mo, limp cloth, 8*d.*

The Christian Monitor. Cloth, 2*s.* 6*d.*; gilt, 3*s.* 6*d.*

Roger Miller; or, Heroism in Humble Life. By Rev. G. ORME. Crown 8vo, cloth, 1*s.* 6*d.*

Concise Pocket Commentary on the Holy Bible. By ROBERT YOUNG. Part I. (Genesis to Esther), 5*s.* 6*d.*

The Song of Songs: an Allegory, and its Interpretation. By the Author of "The Destiny of the Human Race." Square 16mo, cl., 1*s.* 6*d.*

Heavenward Ho! or, Homeward Bound. A Seaman's Sunday Book. Second Thousand. Crown 8vo, limp cloth, 1*s.*

Overton's Question. 18mo, cloth gilt, 1*s.*

"Mary don't Hear us." 4 Illustrations. Cr. 8vo, cloth, 1*s.*

Peter Bedford, the Spitalfields Philanthropist. By WILLIAM TALLACK, Author of "Malta under the Phœnicians," &c. Cloth, 2*s.* 6*d.*

The Power of Truth; or, Results of Theatre Preaching and Extraordinary Meetings in the South of London. By WILLIAM CARTER. With Engraving of a Thieves' Tea-Meeting, &c. 1*s.*; cloth, 1*s.* 6*d.*; gilt, 2*s.*

Memoirs of Joseph Sturge: Containing an account of his Labours in connexion with Philanthropic Movements for nearly Forty years. By Rev. HENRY RICHARD. With Portrait. Demy 8vo, cloth, 12*s.*

Riches Increased by Giving; or, the Surest and Safest Way of Thriving. By T. GOUGE. New Edition, fcap. 8vo, cloth, 1*s.* 6*d.* With Prefatory Remarks by BAXTER, and Drs. OWEN, MANTON, and BATES.

Self-Formation; or, Aids and Helps to Mind-Life. By Rev. PAXTON HOOD, Author of "Blind Amos," &c. Fcap. 8vo, cloth, 3*s.* 6*d.*

The Test of Truth: an Argument and a Narrative. By MARY JANE GRAHAM. Ninth Edition. Royal 32mo, cloth gilt, 1*s.* (or separate, 6*d.* each).

The Dairyman's Daughter. By Rev. LEGH RICHMOND, M.A. Crown 8vo, cloth, 1*s.* 6*d.*; gilt, 2*s.* 6*d.* (*Illustrated Series.*)

The Temperance Reformation Movement in the Church of England. By Rev. H. J. ELLISON, M.A., Vicar of Windsor. Second Edition. Crown 8vo, cloth, 1*s.*

The Four Pillars of Temperance. By J. W. KIRTON. Crown 8vo, cloth, 1*s.* 6*d.* (*Illustrated Series.*)

Our Dumb Companions; or, Conversations of a Father and his Children about Dogs, Horses, Cats, and Donkeys. By the Rev. THOMAS JACKSON, M.A. With Illustrations from drawings by Landseer, Ansdell, Herring, and Weir. Second Edition. Cloth, 5*s.*; gilt, 7*s.* 6*d.*

Illustrated Penny Readings. In packets, 1*s.*, or in paper boards, 1*s.*; cloth, 1*s.* 6*d.* (*Illustrated Series.*)

Worse than Death: a Tale. By HARRIET POWER, Author of "Beatrice Langton," &c. Fcap. 8vo, cloth, 2*s.* 6*d.*

Lost and Found: a Temperance Tale. By the Author of "Jane Grey's Resolution," &c. Royal 16mo, stiff cover, 2*s.*; cloth, 3*s.*

Three Opportunities; or, The Story of Henry Forrester. With Eight Illustrations. Crown 8vo, cloth, 2*s.* 6*d.*

Mick Tracy, the Irish Scripture Reader. With Engravings. Eleventh thousand. Crown 8vo, cloth, 3*s.* 6*d.*

Family Walking-sticks; or, Prose Portraits of my Relations. By GEORGE MOGRIDGE (Old Humphrey). With Eight Illustrations. Crown 8vo, cloth, 1*s.* 6*d.* (*Illustrated Series.*)

The Mother's Picture Alphabet. Dedicated, by Her Majesty's permission, to H.R.H. the Princess Beatrice. Imp. 4to, plate paper, with Twenty-seven Original Designs by Anelay. Second Edition. Illustrated Wrapper, 5*s.*; cloth, 7*s.* 6*d.*; extra gilt, 10*s.* 6*d.*

The Little Woodman, and his Dog Cæsar. By Mrs. SHERWOOD. With Thirteen Illustrations. Parlour Edition. Printed on toned paper, price 1*s.* 6*d.*; gilt, 2*s.* 6*d.*

Schnorr's Bible Prints. A series of Twenty-four beautifully Tinted Engravings, illustrative of the Old and New Testaments. By Professor SCHNORR. With Explanatory Letter-press, by the Rev. H. J. ROSE, B.D., and the Rev. J. W. BURGON, M.A. 4*s.*

Waste Not, Want Not. By Mrs. SHERWOOD. Illustrations. Crown 8vo, cloth, 1*s.* 6*d.*; gilt, 2*s.* 6*d.*

Scripture Teachings for Young Children. By ELIZABETH C. ASHBY. Old Testament. Royal 16mo, cloth, 1*s.* 6*d.*

Scripture Teachings from the New Testament. By the same Author. Royal 16mo, cloth, 1*s.* 6*d.*

British Workman Placards. Fourteen Large Placards for Workshops, &c. 1*d.* each; Coloured, 3*d.* Nos. I.—XII. in a Packet, 1*s.*

What Put my Pipe Out; or, Incidents in the Life of a Clergyman. Illustrations by George Cruikshank. (*Illustrated Series.*) Crown 8vo, cloth, 1*s.* 6*d.*

The Miracles of Christ Illustrated and Explained. By Rev. ROBERT MAGUIRE, M.A. Crown 8vo, 1*s.* 6*d.* boards; cloth, 2*s.* 6*d.*

The Brewer's Family; or, the Experiences of Charles Crawford. By Mrs. ELLIS. Illustrated. Crown 8vo, cloth, 2*s.* 6*d.*

The Pursuits of Children: How to Direct them in School and Play Hours. Hints to Mothers and Teachers. Crown 8vo, cloth, 1*s.* 6*d.*

***Nancy* Wimble**, the Village Gossip. By T. S. ARTHUR. *Eight* Illustrations. Cloth, 1*s.* 6*d.* (Illustrated Series.)

A Mother's Lessons on the Lord's Prayer. By Mrs. C. L. BALFOUR. Imp. 4to, with Eight Full-page Illustrations by Anelay. Paper boards, 2*s.* 6*d.*; cloth, 3*s.* 6*d.*; gilt, 5*s.*

The First Woe: a Dissertation on the Meaning of the Prophecy under the Fifth Trumpet of the Apocalypse, which results in the Rise of the King of the Locusts (the Antichrist). Demy 8vo. paper boards, 2*s.*

Domestic Addresses, and Scraps of Experience. By GEORGE MOGRIDGE (Old Humphrey). Crown 8vo, cloth, 1*s.* 6*d.* (*Illus. Series.*)

The Golden Harp: a Sabbath-School and Home Hymn-book, containing 400 Popular Hymns. In bindings at 8*d.*, 10*d.*, and 1*s.*

The Coming Glory: a Series of Brief Treatises on the Coming and Kingdom of Christ. Cloth, 6*d.*; gilt, 1*s.*

Blind Amos, and His Velvet Principles; or, Proverbs and Parables for the Young Folk. By Rev. PAXTON HOOD. New Edition. Crown 8vo, cloth, with Illustrations, 1*s.* 6*d.*

Good Servants, Good Wives, and Happy Homes. By Rev. T. H. WALKER. Tenth thousand. (*Illustrated Series.*) Cloth, 1*s.* 6*d.*

Ephraim Holding's Sunday-School Illustrations. By GEORGE MOGRIDGE (Old Humphrey). (*Illus. Series.*) Crown 8vo, cloth, 1*s.* 6*d.*

What Jesus is. A Book for Teachers and Children. By O. L. J. Demy 16mo, gilt, 1*s.*; paper, 6*d.*

The Eldest Son. By Rev. C. MALAN, D.D. Limp, 6*d.*; gilt, 1*s.*

Heart Melodies, and Life Lights. By A. M. H., Authoress of "The Life Look," &c. Square 18mo, cloth, 1*s.*

Morning Dew-Drops; or, the Juvenile Abstainer. By Mrs. BALFOUR. Fifth Edition. Illustrated, cloth, 3*s.* 6*d.*; cloth extra, 4*s.* 6*d.*

Charles Wesley, the Poet of Methodism. With List of his Poetical Works, and Autographs of two Original Hymns. Cloth, 1*s.*

Eight Lectures on Prophecy. From Short-hand Notes, with Corrections and Additions by the Authors. Fifth Edition, revised. 12mo, limp, 1*s.*; cloth, 1*s.* 6*d.*

The Japanese Empire; its Physical, Political, and Social Condition and History; with Details of the late American and British Expeditions. By S. B. KEMISH. Crown 8vo, cloth, 3*s.* 6*d.*

A Mother's Stories for her Children. By Mrs. CARUS WILSON. Fifth Edition. Illustrated, cloth, 1*s.*

The Military Deserter: an Autobiography. From the German. Cloth, 6*d.*; gilt, 1*s.*

Reminiscences of my Tract District. By Mrs. GRANT, Banbury. Cloth, 6*d.*; gilt, 1*s.*

My Sermon Remembrancer. (A blank book of upwards of 100 pages, for recording the heads of Sermons, &c.) Royal 8vo, limp cloth, 1*s.*

Anecdotes: Religious, Historical, and Scientific. Second Series. By M. DENTON. Cloth, 1*s.* 6*d.*; gilt, 2*s.* 6*d.*

British Workman, 1855—64. With numerous Illustrations. Cloth, 15*s.*; gilt, 17*s.* 6*d.* Yearly Parts, 1855—66, 1*s.* 6*d.* each. Yearly Parts, 1858—66. (Parlour Edition.) Gilt, 2*s.* 6*d.* each. Part I., 1855—59; gilt, 10*s.* 6*d.* Part II., 1860-64, 9*s.*; gilt, 10*s.* 6*d.*

Band of Hope Review, with numerous Illustrations, 1851—60. Cloth, 10*s.*; gilt, 12*s.* Yearly Parts, 1851—65, 1*s.* each. Yearly Parts, 1859—66. (Parlour Ed.) Gilt, 2*s.* each. One vol., 1861—65, 5*s.*; gilt, 6*s.*

Children's Friend. Volume for 1866. 1*s.* 6*d.*; cloth, 2*s.*; gilt, 2*s.* 6*d.* Complete in 2 vols., 5*s*; or, gilt, 6*s.* each.

Infant's Magazine. Vol. for 1866. 1*s.* 6*d.*; cloth, 2*s.*; gilt, 2*s.* 6*d.*

Servant's Magazine. Volume for 1866. Cloth, 1*s.* 6*d.*

The British Messenger. Part for 1866. 1*s.* 6*d.*

The Gospel Trumpet. Part for 1866. 9*d.*

Good News. Part for 1866. 5*d.*

Plain Words. Volume for 1866. 1*s.* 6*d.*

The Pictorial Missionary News. Volume for 1866. 2*s.* 6*d.*; gilt, 3*s.* 6*d.* Covers for ditto, 9*d.*, 1*s.* 6*d.*

The Rainbow, 1865 & 1866. Demy 8vo, cloth, 7*s.* 6*d.* each.

Hymns for Public and Private Use. 32mo, cloth, 8*d.*; French morocco, 1*s.*

Illustrated Handbills. Eighty-three different kinds. Price 1*s.* per Assorted Packet; or in Sixpenny Packets, Parts I. and II., 6*d.* each; Bound in cloth, 1*s.*

Sunday Readings for Children. Cloth, 8*d.*; gilt, 1*s.*

Sunshine and Shadow. Poems by A. P. Carter. Fcap. 8vo, cloth, 2*s.* 6*d.*

Sunset Thoughts; or, Bible Narratives for the Aged. Fcap. 8vo, Large Type, 1*s.* boards; 1*s.* 6*d.* cloth; Superior Edition, on fine paper, with frontispiece and vignette, crown 8vo, 2*s.* 6*d.* extra cloth. (The Twenty-four Narratives, as separate Tracts, in One Packet, at 1*s.*; or in Two Packets, as *First* and *Second* Series, 6*d.* each.)

Illustrated Songs and Hymns for the Little Ones. 100 Woodcuts, from drawings by Sir E. Landseer, Gilbert, Birket Foster, Anelay, Harrison Weir, and Huard. One vol. Cloth, 5*s.*; gilt, 7*s.* 6*d.*

Church of England Temperance Magazine, 1864 to 1866. Demy 8vo, cloth, 4*s.* each.

Important Truths in Simple Verse. Third thousand. 18mo, 1*s.* 6*d.*; crimson gilt, 2*s.*

Tracts for the Suppression of Intemperance. Ten different kinds. Illustrated. 1*s.* per assorted packet.

***The Future*:** an Outline of Events predicted in the Scriptures *By* the Rev. J. Cox, Author of "Our Great High Priest," &c. Cloth, 1*s.*

Dublin Tracts. Sample Packets, 1*s.* each. Pursuant to a recent reduction, a Large Packet of these Tracts may (for gratuitous distribution) be had for 10*s.* (Complete Lists on application.)

Shilling Packets of Stirling Tracts. On the following subjects, assorted:—The Gospel Banner, The Practical Preacher, Miscellaneous, The Christian Narrator, The Sabbath Observer, The Temperance Reformer. In Sixpenny and Shilling Packets. (Complete Lists on application.)

Golden Treasures, gleaned from Writings of Various Ages, illustrating the Gospel of God's Grace. Series I to IV. 6*d.* each; cloth, 1*s.*

Sixty Short Stories for Nursery, School, and Fireside; or, Leaflets on the Law of Kindness, for Children. Edited by ELIHU BURRITT. In Sixpenny Packets. Cloth, gilt, 1*s.*

The Ploughman of Kilmany: A Brief Memoir of Alexander Paterson. Paper, 3*d.*; limp, 6*d.*; gilt, 1*s.*

Biblical Orientalisms, or, Scripture Science for Sacred Hours.—I. Old Testament.—II. New Testament. 1*s.* 6*d.* each.

British Messenger, Parts for 1862—4. Paper, 1*s.* 6*d.*; Cloth, 2*s.* each. Part for 1863, 1*s.* 6*d.*; cloth, 2*s.* Parts for 1864 and 1865, paper, 1*s.* 6*d.* each.

Steps to the Bible Mine, and the Miner's Friend; as originally published in one volume. Sewed, 8*d.*; cloth, 1*s.*

Pictorial Cards, illustrating Select Portions of the Old and New Testaments. Printed in Oil Colours. In assorted packets (12 cards each). Packets I. and II., 1*s.* each.

Meliora. Vols. VIII. and IX. 8vo, cloth, 5*s.* each.

Assorted Packet of Select Penny Books. 1*s.*

——————— **Ladies' Sanitary Association** Tracts. 1*s.*

Assorted Packets of Small Books for S.S. Children. 1*s.*

BY S. M. HAUGHTON.

Precious Truths for Every One. Imperial 32mo. Limp cloth, 1*s.*; cloth, red edges, 2*s.*

A Saviour for You: a Word to Every One. Ninety-fifth Thousand. 1*d.*, 2*d.*

Faith, What it is, and what it does. A Word to Anxious Inquirers, and all who are not Saved. Fifteenth Thousand. 1*d.* and 2*d.*

Heaven, and how to get there. Sixty-fifth Thousand. 1*d.* and 2*d.*

The Power of Faith. Fifth Thousand. 2*d.* and 3*d.*

Thy Day! a Word to all. 1*d.* and 2*d.*

BY REV. F. WHITFIELD, A.B.,

Late Incumbent of Kirkby Ravensworth, Yorkshire.

The Word Unveiled. Crown 8vo, cloth, 3*s.* 6*d.*

Truth in Christ. Second Edition. Crown 8vo, cloth, 3*s.* 6*d.*

Spiritual Unfoldings from the Word of Life. Third Edition. Crown 8vo, cloth, 3*s.* 6*d.*

Voices from the Valley testifying of Jesus. Third Edition. Crown 8vo, cloth, 3*s.* 6*d.*

Gleanings from Scripture. Second Edition. Crown 8vo, cloth, 3*s.* 6*d.*

The Changed Ones. Reflections on the Second Chapter of Solomon's Song. New Edition. Paper, 1*s.*; cloth, 1*s.* 6*d.*

The Christian Casket, or, Sacred Poems and Prose. First and Second Series. Second Edition. 32mo, cloth, gilt, 6*d.*

Minor Publications:—

Lessons from the Lord's Early Ministry.
Jesus the Great Attraction, 2*d.*
The Threefold Cord, 2*d.*
Paul and Agrippa, 9*d.* per dozen.
The Treasure in Earthen Vessels, 1*d.*
Destruction, What is? 6*d.* per dozen.
The Two Coverings, 6*d.* per dozen.
Jesus only; or, Jesus said, 6*d.* per dozen.
How a Godless Man may be Saved, 1*s.* per 100.
Be ye separate, 9*d.* per dozen.
Jesus' Love, six a penny.
Jesus Dit (French), six a penny.
Jesus Said, six a penny.
A Solemn Warning, 9*d.* per dozen.

BY REV. W. LEASK, D.D.

The Royal Rights of the Lord Jesus. Cr. 8vo, cl., 3*s.* 6*d.*

Happy Years at Hand: Outlines of the Coming Theocracy. Second thousand. Crown 8vo, cloth, 4*s.*

Lays of the Future. Second Ed. Fcap. 8vo, cl. gilt, 2*s.* 6*d.*

The Beauties of the Bible. In Ten Lectures. Third Edition. Post 8vo, cloth, 3*s.* 6*d.*

Willy Heath and the House Rent. Cl. illustrated, 1*s.* 6*d.*

Earth's Curse and Restitution. Reprinted from "The Rainbow," 4*d.*

BY S. W. PARTRIDGE.

Our English Months: A Poem on the Seasons in England. Crown 8vo, cloth, 6*s.*; gilt, 7*s.* 6*d.*; morocco, 10*s.* 6*d.*

Upward and Onward: a Thought Book for the Threshold of Active Life. Sixth thousand. Crown 8vo, cloth, 4*s.*; gilt, 5*s.*; morocco, 8*s.*

An Idea of a Christian. Third Thousand. Demy 8vo., paper, 1*s*; cloth, 1*s.* 6*d.*

***Voices* from the Garden**; or, the Christian Language of *Flowers.* Fourth thousand. Paper gilt, 1*s.*; cloth gilt, 2*s.*

BY REV. J. DENHAM SMITH.

Notes of Addresses delivered in Merrion Hall, Dublin. Crown 8vo, cloth, 2*s.* 6*d.*

Life Truths. Cloth, 1*s.* 6*d.*; gilt, 2*s.* (People's Edition, 6*d.*)

ondon and Brighton Addresses. 16mo, cloth, 1s. (or in Four Penny Nos.)

Times of Refreshing, illustrated in the present Revival of Religion: together with a Selection of Hymns sung at the Special Services, Kingstown. Fifth Edition. Square 12mo, cloth, 2*s.* 6*d.*

Times of Refreshing. Mornings at the Metropolitan Hall, Dublin. 18mo, cloth, 2*s.* 6*d.*

Winnowed Grain; or, Selections from the Addresses of the Rev. J. Denham Smith. Second Edition. Post 8vo, cloth, gilt, 3*s.* 6*d.*

Times of Refreshing. Hymns sung at the Special Services, Kingstown. (300 Thousand.) 32mo, limp, 4*d.*; paper, 2*d.*

Let not your Heart be Troubled. 1*d.*
Present Salvation, 1*d.*
Good News in a Far Country, 3*d.* per dozen.
The True Levite, 1*d.*
Oneness with Christ, 1*d.*
Why did God love Man? 3*d.* per dozen.
The Lifting-up of Jesus, 4*d.* per dozen.
The Good Samaritan, 6*d.* doz.; large type, 1*d.*
Seven Representative Men, 1*d.*
Look and Live, 2*d.* per dozen.
True Liberty, 1*d.*
The Love of God, 6*d.* per dozen.
Christ Died for us, 6*d.* per dozen.
Would You see Jesus? 6*d.* per dozen.
What God did to Save us. 6*d.* per dozen.
Grace, What is it? 6*d.* per dozen.
The Great Discharge. 6*d.* per dozen.
The Lord's Coming, and the Saints' Readiness, 1*d.*
The Taking-up of the Saints, 1*d.*
Escape for thy Life. 6*d.* per dozen.
The Body of Christ. A Word to Believers, 1*d.*
No Condemnation. No Separation.
Solemn Truths.

SHILLING ILLUSTRATED BOOKS.

The Parish Difficulty.
The Story of Little Alfred. By D. J. E.
John Heppell; or, "Just One Glass."
Come Home, Mother. By Nelsie Brook.
Maude's Visit to Sandybeach.
Marie and the Seven Children. By Mrs. Geldart.
Crosses of Childhood. By Mrs. Waller.
Families, how made Happy or Miserable.
Have we any Word of God?
The Children's Party at Upland.
John Todd, and how he Stirred his own Broth-pot.
Rainy Days, and How to meet them.
Rosa; or, The Two Castles.
The Haunted House.
Truth frae 'mang the Heather.
***The Giants,* and How to Fight them.** By Dr. Newton.

Cousin Bessie; or, Youthful Earnestness. By Mrs. BALFOUR.
The Bible Pattern of a Good Woman. By the same.
Club Night; a Village Record. By the same.
Homely Hints on Household Management. By the same.
The History of a Shilling. By the same.
Wanderings of a Bible. By the same.
The Two Christmas-days, &c. By the same.
Toil and Trust; or, Patty, the Workhouse Girl.
Tom Burton; or, the Better Way. A Workman's Tale.
The Sick Room and its Secret. By Mrs. T. GELDART.
Rachel; or, Little Faults. By CHARLOTTE ELIZABETH.
The Governess; or, The Missing Pencil-Case.
John Hobbs; a Tale of British India. By GEORGE DRAGO.
Mind Whom You Marry! or, The Gardener's Daughter.
A Mother's Lessons on Kindness to Animals. Vol. I.
——————————————— Vol. II.
Thoughts for Young Thinkers. By GEORGE MOGRIDGE.
Prince Consort: His Life, &c. By Rev. J. H. WILSON.
Our Moral Wastes, &c. By the same.
Widow Green and her Three Nieces. By Mrs. ELLIS.
A Voice from the Vintage. By the same.

"CHILDREN'S FRIEND" SERIES.

(*With Engravings. Covers printed in Colours. One Shilling each.*)

How Paul's Penny became a Pound. By the Author of "Dick and his Donkey."
How Peter's Pound became a Penny. By the same Author.
Sybil and her Live Snowball. By the same Author.
Short Steps for Little Feet. By Author of "Children's Party."
Ronald's Reason; or, The Little Cripple. For Boys. By Mrs. S. C. HALL.
Talk with the Little Ones. By the Author of "Rhymes Worth Remembering."

SIXPENNY ILLUSTRATED BOOKS.

Sermons for Children. By W. Locke.
The Voice of Childhood. By J. de Fraine.
Procrastinating Mary. Illustrations.
Nettie Leigh's Birthday. Illustrations.
The Rod and its Uses. By Miss Johnson. Illustrations.
Joseph Selden, the Cripple. Illustrations.
Hannah Twist; A Story about Temper. For Girls. Illustrated.
Philip Markham's Two Lessons. For Boys. Illustrations.
Pity the Little Ones; or, Little Ellen, the Gleaner. Illustrated.
Buy your Own Cherries. By J. W. Kirton. 4 Illustrations.
——————— In Verse. Illustrations.
The Bible, the Book for All. By J. Post. 12 Illustrations.
Story of the Two Apprentices. By the Rev. J. H. Barr.
Never Give Up: A Christmas Story. By Nelsie Brook.
Ernest Clarke's Fall. By the same.
"Scrub;" or, the Workhouse Boy. By Mrs. Balfour.
Friends of the Friendless. By the same. Illustrated.
The Victim; an Evening at the Vulture. By the same.
The Warning; a Narrative for Mothers. By the same.
A Peep Out of Window; and what Came of it. By the same.
The Pastor's Pledge of Total Abstinence. By Rev. W. Roaf.
Dick and his Donkey, or, How to Pay the Rent. By C. E. B.
Little Jane; or, The Boat Accident. By A. Mills.

ROLLS FOR SICK ROOMS, ETC., LARGE TYPE.

The Family Instructor. 1*s.* 6*d.*
The Silent Comforter. 2*s.*—Part II., Hymns. 2*s.*
Prayer in the Cottage: the Litany, Prayers, Collects, &c. 2*s.*
Green Pastures. 2*s.*—Part II., Hymns. 2*s.*
Daily Teachings, from the Words of our Lord Jesus Christ.
Sayings of Jesus. Series I. and II. 1*s.* each.
Words of Comfort. Twelve Leaves of Selected Texts. 6*d.*
Words of Life. Twelve Leaves of Selected Texts. 6*d.*

PERIODICALS, ETC.

THE CHRISTIAN TIMES. (Weekly). 1*d.*
MELIORA. (Quarterly). 1*s.*
CHRISTIAN WORK (Monthly). 6*d.*
CHURCH OF ENGLAND TEMPERANCE MAGAZINE. (Monthly). 3*d.*
THE RAINBOW. (Monthly). 6*d.*
THE COUNTRY TOWNS MISSION MAGAZINE. (Monthly). 1*d.*
THE FREED-MAN. (Monthly). 2*d.*
THE MISSIONARY NEWS. (Monthly). 1½*d.*
THE BRITISH WORKMAN. (Monthly). 1*d.*
THE BRITISH MESSENGER. (Monthly). 1*d.*
THE GOSPEL TRUMPET. (Monthly). ½*d.*
GOOD NEWS. (Monthly). 2*s.* 6*d.* per 100.
THE INFANT'S MAGAZINE. (Monthly). 1*d.*
THE SERVANT'S MAGAZINE. (Monthly). 1*d.*
THE FRIENDLY VISITOR. Large type. (Monthly). 1*d.*
PLAIN WORDS. (Monthly.) 1*d.*
THE BAND OF HOPE REVIEW. (Monthly). ½*d.*
THE CHILDREN'S FRIEND. (Monthly). 1*d.*
THE VOICE UPON THE MOUNTAINS. (Monthly). 1*d.*
THE BOND OF BROTHERHOOD. (Monthly). 1*d.*
A VOICE FROM ITALY. (Quarterly). 2*d.*
CHINA INLAND MISSION. (Occasionally). 1*d.*

PORTRAITS. *Sixpence each.*

MEDALLION PORTRAIT OF H.R.H. PRINCE ALBERT.
PRINCE AND PRINCESS OF WALES.
PRINCESS OF WALES AND INFANT PRINCE.
PRESIDENT LINCOLN.
RICHARD COBDEN.
GARIBALDI.

BIBLES AND TESTAMENTS IN ALL LANGUAGES.

A Variety of Small French Books for Popular Distribution.

Complete Lists of the Dublin Tract Repository, Illustrated Present Books, the Stirling Tracts, &c., post free by return for one stamp.

LONDON: S. W. PARTRIDGE, 9, PATERNOSTER ROW.